



SOLAR ALLEGORIES,

PROVING

THAT THE GREATER NUMBER OF PERSONAGES MENTIONED IN
THE OLD AND NEW TESTAMENTS,
ARE ALLEGORICAL BEINGS, AND MUCH THAT HAS PASSED
FOR HISTORY, SACRED OR PROFANE, IS
NOTHING MORE THAN
ALLEGORY OF THE HEAVENLY PHENOMENA.

BY

J. H. GOULDHAWKE.

*"To ask
Or Search, I blame thee not : for Heaven,
Is as the Book of God before thee set."*

Milton.



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"It may be received as a general rule, in the explanation of the Solar fables, that every Star, or cluster of Stars, which has a name in common with that of a heathen deity, nymph, or hero, furnishes the key to the fiction; for the Star is personified, and the tale or story attached to it in the form of an earthly adventure, has its origin in the position and movement of that Star or cluster of Stars in relation to the position and movements of other celestial bodies."—*Duncan's Religions of Profane Antiquity*, p. 57.

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ERRATA.

- Page 4 for, Tule *read* Yule.
 „ 7 for, convert *of* Christianity *read* to Christianity.
 „ 8 the capital H in the seventh and following lines, shews the picy of the printer's devils.
 „ 9 for, ψιχη *read* ψυχη.
 „ „ for, Argonatic *read* Argonautic.
 „ 11 the capital H is the printer's devil's.
 „ 20 for, unaccessible *read* inaccessible.
 „ 22 at the bottom of page, after Platonism place inverted commas."
 „ 25 insert a second foot note:—
 Job marks the four periods: the two solstices and two equinoxes:—
 „ “Can'st thou the teeming *Pleiades* restrain (Spring)
 Or break *Orion's* icy bands in twain, (Winter)
 Raise *Serius* in his season (Summer), or can'st cause
Arcturus and his sons to mind thy laws? (Autumn.)
 „ 26 for, ω is the Isis *read* Ιω is the Isis.
 „ 27 for, cetes *read* cetus.
 „ „ for, Perscus *read* Perscus.
 „ 28 for, I consider *the* Venus *read* that Venus.
 „ 29 in note, for *Elhrin* *read* Elohim.
 „ 32 for, So also the accounts *read* account.
 „ 37 for, Amnenonian *read* Ammonian.
 „ 41 for, interpolation *read* interpolation.
 „ 47 for, *what* was upon the face of the ground *read* that was, &c.
 „ 56 for, and *of* root languages, *read* and root *of* languages.
 „ 59 for, son in the Vernal Equinox *read* sun in the, &c.
 „ 60 for, occurs to both father and son, *read* occur to, &c.
 „ 62 for, Pennel, *read* Pennel.
 „ „ for, Josephus *read* Joseph.
 „ 67 for, lands, snakes, &c., *read* hands, snakes, &c.
 „ 72 for, بابت *read* بات
 „ 77 strike out *that could not be obtained*.
 „ 79 after the words, with which God is pleased, add inverted commas so
 „ —from Josephus.
 „ 85 for, fire enveloped Jonah, *read* fire-bearing.
 „ 88 for, nearly of flight *read* merely of flight.
 „ 97 for, their air or heaven *read* the air.
 „ 138 for, jain nicendam, *read* jam nicendam.
 „ 152 in note, for ancient bonus *read* ancient bouns.
 „ 160 after, nor known to fly from drawn swords, *add*, Nor have the Persians been scattered or consumed.
 „ 163 for, over Spain and part of France, *et seq.*, *read* over Spain and part of France Extending as the prophecies are said to do, to the end of time, ending only with the last day, *that* religion that has fo its basis the unity of God, accepting as divine truth all of the first dispensation, should surely have been noticed.
 „ 162 for, Such lofty thoughts I'll shine *read* I'll shun.
 „ 169 for, no black orb to omit it *read* emit it.

P R E F A C E.

WE are in a country that presents us with such various systems, and every day meet the Mahomedan, Hindoo, Jew, and Christian, that it appears to me really strange, people are not struck with the fact, that *education alone*, the early teaching of unsupported dogmas, draws between man and man those lines of distinction, and raises up barriers of prejudice. Such a state of things, *if harmless*, might be tolerated: unfortunately, on the contrary, inferences drawn from *mere words* have been the causes of desolating wars. History shows nothing that has devastated the surface of the earth so much as the contentions of mankind regarding conflicting dogmatical assertions.

I would remind those who dislike religious controversy, that the pen and the sword are the only weapons—between them, we have no alternative. It is now appreciated in Europe, that the freedom of the Press is the saving of much bloodshed; and words now decide what formerly could only be settled by force of arms. I invite all men to a severe scrutiny of what I write—not of my *style*, for I study none, but of *the facts* and *arguments* I advance.

If I have proved, as I think I have, that Judaism and Christianity are founded on misunderstood “Solar Allegories,” with them Mahomedanism must fall, supported as it is entirely on a Jewish foundation.

INTRODUCTION.

IN order fully to understand our subject, it is necessary for us to take a retrospect of the times that preceded the present order of things in the Religious World—to a time when Jew, Christian, and Mahomedan did not exist—and enquire, whether the Jew built his edifice of *entirely new* materials, or did he appropriate fragments of Sabeanism for his structure? Did they retain, in their religion, any of the SOLAR and SIDEREAL Allegory of their forefathers, or on the contrary did they discard all Allegory of the Sun, Moon, Stars, and Fire, as unworthy of their sublime religion?

From the accounts that have come down to us, it appears that the most ancient Empire, even on Bible* authority, was the Assyrian. The researches of Major Rawlinson, Dr. Layard, and others, prove its great antiquity, equal, if not greater, than that of Egypt.

The conquests of this Empire spread far and wide; but farther still its civilization and Ammonian religion. What the Latin is to *Christian* Europe, that was the Ammonian language to the ancient far-spread Sabeanism.† It extended to the Celts:

* Gen. x, 8, 9, 11.

† Fergusson, in his work on "The Palaces of Nineveh and Persepolis," says, "All however, that is intended here, is to point out that we have now reached the fountain head of that art which spread itself, in very ancient times, from the banks of the Arno, and the Tiber, to those of the Ganges; and that we now, for the first time, can understand the origin, and consequently the connexion of what have hitherto been mere *disjecta membra* of some anterior world, whose works had passed away without leaving sufficient traces of their existence, to enable us to identify them with certainty with any of the nations whose names or traditions had been handed down to our more modern times" (p. 350.) What Mr. Fergusson says of the arts is equally applicable to religion. The *disjecta membra* of Sabeanism have remained long enough scattered. "It is not however only the arts of Greece that these Assyrian remains enable us to trace so far backward and to understand: those of Etruria bear even more directly the impress of an Assyrian origin" (p. 349.)

we find it among our Gothic ancestors: it was the parent of existing idolatry throughout the East, and it is my present intention to trace it through the Bible, veiled in allegory in the Jewish rites and Christian religion.

The Orphic Hymns, Plutarch, Diodorus Siculus, and a host of authors, have proved that the *names* of the deities of Egypt, Asia Minor, Greece, and Rome, with *their attributes*, were *words* of a foreign language, that had come down to them; and were, in a great measure, as far as meaning was concerned, obsolete. That ancient language was, what is here termed Ammonian.

The religion of Greece, Rome, Northern Europe, and Judea, succeeded this Ammonian Sabeanism. All of these are allowed to be the offspring of that common parent, *except that of Judea*, both in its older form Judaism, and more modern phase Christianity. Let us investigate how far the Jew and Christian drew from the common Sabean fount: if, in the names of places and persons mentioned, incidents recorded as history, with the observance of their feasts, there are marks of affinity.

Many writers have sufficiently proved, that the "heroes" of ancient mythology were nothing but allegories of the Sun. It is not in this I lay any claim to originality. I call attention to the *important part*, that the Star VENUS holds in astronomical allegory, conjointly with the *time* being the VERNAL EQUINOX.

The cabalistic numbers are 3, 7, 12, and 40, these will be consequently continually met with. The Greek and Roman Trinity consisted of Jove, Pluto, and Neptune, or Air, Fire, and Water in plain language. Time also has its Past, Present, and Future; so all things have a Beginning, an Existence, and an End. The Orphic Hymn to Cronus terms him "birth, growth, consumption;" this latter is also the Hindoo Trinity of Creator, Preserver and Destroyer, or Brumha, Vishnoo, Seeh, which also are by some referred to

the elements above mentioned. The most ancient division of the known world was Asia, Africa, and Europe, or Shem, Ham, and Japheth. We find the early Christians describing *three heavens*—*1st.* The air in which fowls can fly; *2nd.* The starry heavens; *3rd.* That beyond the latter, the heaven of heavens. St. Paul speaks of one that was caught up into the *third* heavens. (II. Cor. xii. 2. See also *Pic. Dic. of the Bible*—Article, —שמים *Heaven.*)

In the Commandments, *three* divisions are specified: heaven above, earth beneath, and water under the earth.

The number *seven* seems to have been selected from being the quarter of a lunation called a week, the days of which must have received their nomenclature from the Sun, Moon, and Planets, at a very early age, since the Romans and Germans called them by names that were synonymous; and the English, on landing in India, found the same correspondence in every respect existing in the Sanscrit and its dialects. The names of the seven ark-angels, Gabrael, Michael, Raphael, Azrael, Dedrael, Azraphel, and Shemkeel, were learnt by the Jews, during their captivity, from the Chaldeans, and do not figure in their previous history. The *seventh* day was a sabbath: the seventh year a jubilee; the fiftieth year, or that succeeding *seven* times seven was a grand jubilee. The *seventy* years' captivity in Babylon is attributed by Ezra to the Jews not having allowed the land to enjoy its sabbaths.* So the six thousand years were, and are still, by some, supposed to be the limit of the present order of things in the world—the seventh thousand being the *millennium* which should be a sabbath on earth. As the seventh day is sacred to the Sun, so shall the seventh thousand be the reign of the Sun under the allegory of Esa or Jesus.

Seven conspicuous stars in 8 were named the Pleiades

* Daniel was put into the den of *seven* lions, and kept there *seven* days. (See Bel and the Dragon, v. 32, 40.)

or Doves—they rise helidcally at the Vernal Equinox. These stars were supposed to be very propitious; so Job enquires, "Canst thou bind the *sweet influences* of the Pleiades?" Hafiz also alludes to the same notion—

که بر نظم تو افشاند فلک عقد ثریا را

"For on your verse the heavens have shed the cluster of the Pleiades."

The number *twelve* denotes the signs of the Zodiac.

Forty has reference to the number of the Sun, 12, added to the number of the Moon, 28.

The rain in the Deluge fell for *forty* days.—*Genesis* vii. 12, 17.

Issac was *forty* when he took Rebekah.—*Genesis* xxv. 20.

Esau was *forty* when he took Judeth.—*Genesis* xxvi. 34.

Moses was *forty* when he visited his brethren.—*Acts* vii. 23.

He was *forty* days on the mount.—*Exodus* xxiv. 18.

The Jews wandered *forty* years in the wilderness.—*Joshua* v. 6.

Forty thousand armed men first crossed Jordan.—*Joshua* iv. 13.

Caleb was *forty* years old when he went to spy out the land.—*Joshua* xiv. 7.

Forty days were occupied in spying out the land.—*Numbers* xiii. 25.

Eli judged Israel *forty* years.—*I. Samuel* iv. 18.

Saul reigned *forty* years.—*Acts* xiii. 21.

Saul's son was *forty* when he began to reign.—*II. Samuel* ii. 10.

David reigned *forty* years, *seven* of which were in Hebron.—*I. Kings* ii. 11.

Solomon reigned *forty* years.—*I. Kings* xi. 42.

Forty days and *Nineven* should be destroyed.—*Jonah* iii. 4.

Christ fasted *forty* days.—*Matthew* iv. 2.

He remained on earth *forty* days after his Resurrection.—*Acts* i. 3.

Bel had *forty* sheep and *twelve* great measures of fine flour daily.—*Bel and the Dragon*, 3.

Having personified the Sun, and traced imaginary animal forms to certain clusters of Stars, the Sabeans proceeded to form those mystic allegories, that, taken in a literal sense, came to be so sacredly believed throughout the Ancient World. They early perceived that the Equinoxes and Solstices formed four periods in the year, reckoning which to *end* and *begin again* at the Vernal Equinox, we have *that* period most observed. They applied their astronomical knowledge to calculate a conjunction of the Sun, Moon and Planets, to form a period called an age; and as four periods formed a common year, "Four Ages" should limit the duration of the World. The "First Age" received the name of Gold, the metal sacred to the Sun. The "Second Age" was named of Silver, the second metal, and sacred to the Moon. The "Third Age" of Brass, sacred to Venus. The "Fourth Age" of Iron, sacred to Mars.*

* Daniel describes the image he saw as formed of Gold, Silver, Brass and Iron, in proper succession. Dan. ii. 23, 32.

THE SOLAR ALLEGORIES.

THE ANCIENT SABBANISM OF ASIA AND EUROPE.

THE superstitions of the Old World, before the spread of Christianity, present the same features, whether we go to India or cross the snow ridges of the Himalayah into Tartary. If we refer to the scanty knowledge we have of the Celtic, Druids and Egyptians, or turn over the voluminous pages of Greece and Rome, all can be traced to the same source which many writers have termed "THE ORIENTAL PHILOSOPHY."

"The doctrine of a soul distinct from the body, which had pre-existed in an angelic state, and was, for some offence committed in that state, degraded and confined to the body, as a punishment had been the great doctrine of the Eastern Sages from *time immemorial*." "They looked upon matter as the source of all evil, and argued in this manner. There are many evils in this world, and men are impelled by a natural instinct to the practice of those things which reason condemns; but THAT eternal mind, from which all spirits derive their existence, must be inaccessible to all kinds of evil, and also of a most perfect and benevolent nature. Therefore, the origin of those evils, with which the universe abounds, must be sought for somewhere else than in the Deity. It cannot reside in Him, who is all perfection, therefore it must be without Him. Now, there is nothing without, or beyond, the Deity, but matter, therefore matter is the centre and source of all evil and of all vice."

The story of Adam, first existing in a superior state, from which he falls, for some offence committed in that state, is entirely in accordance with the above philosophy.

It may be thought superfluous to say, that the Sun was considered as god by these philosophers; yet strange to say, while this is so well known, people do not perceive that it was the Sun that was the SAVIOUR OF THE WORLD; that when these sages used the future tense, looking forward to the coming of a great celestial being, it was the annual appearance of the Saviour Sun; while in other passages we find them celebrating the arrival as having actually occurred: the people, *the common*

herd, were made to celebrate this advent, in various allegories at the appropriate period. This is the Saviour of whom the Orphic hymn says,

— Νουσαν θελκτρια πάντα χοριζων.
 “Bringing a cure for all our ills.”

Besides the rejoicings for the conception and resurrection of this personage *at the beginning of every year*, (mourning for his death marked the year's end,) we have a still higher strain at the idea of the Sun Saviour opening—not a transient, but a lasting spring—the world, with its ills or evils appearing, to the imaginations of these “oriental philosophers,” to be in its *Winter* or Iron Age; and as the common winter is succeeded by spring, so should the Winter Age have an Age of Spring or Gold ushered in, but much more grandly, by the same celestial being. So Virgil tells us—

“Ultima Cumæi venit jam carminis ætas;
 Magnus ab integro sæclorum nascitur ordo.
 Jam redit et Virgo, redeunt Saturnia regna;
 Jam nova progenies cælo demittitur alto.
 Tu modò nascenti puero, quo ferrea primum
 Desinet, ac toto surget gens aurea mundo,
 Cæsta fave Lucina; tuus jam regnat Apollo.”

“A great period has commenced from the whole of time.* The Virgin now returns, and returns the Saturnalian (*i. e.*, happy) reign: a new progeny has descended from high heaven. You only, oh favoured chaste Lucina!† have brought forth a boy, who first puts an end to the Iron Age, and a golden race rises to the whole world. Now your Apollo reigns.”

These are the famous verses that have puzzled Christian divines, who, not understanding their real import, would almost call Virgil inspired, so to speak, *as if of Christ*. Are Christians prepared to allow prophetic powers to the heathen sages and poets? to maintain that, while *hoping* for the coming of the Vernal Sun (under the names of Hercules, Bacchus, Thamus, Adonis, Osiris, Budh, &c.), rejoicing for his yearly advent at the Vernal Equinox, lamenting his death and celebrating his resurrection (rising again with the new year), they alluded to *anything* but what they really allegorized—the Sun?‡

* That is, time has not seen so great an event.

† Lucina, from *lux*, light. This goddess is the same as the Egyptian Isis, who is described as saying, “The fruit I have brought forth is the Sun.”

‡ What should give those *ancient* impostors miraculous powers and prophetic vision denied to common mortals? We can see daily, in India and elsewhere, the priests of the Sun and Moon, of images of stone and wood, who, instead of being *gifted*, are ignorant fools: why should similar priests, 2,000 years ago, have been different?

"The oriental sages expected the arrival of an extraordinary messenger of the Most High upon earth—a messenger invested with a divine authority, endowed with the most eminent sanctity and wisdom, and peculiarly appointed to enlighten, with the knowledge of the Supreme Being, the darkened minds of miserable mortals, and to deliver them from the chains of the tyrants and usurpers of this world."

Robertson says—"About this period, the Pagans expected some great king or glorious person to be born. Hence Virgil, in his fourth eclogue, describes the blessings of the government of some great person, who was, or should be born about this time, in language agreeable to the Jewish prophets' description of the Messiah and His kingdom." The *divine* could not afford to tell us, that Virgil lived twenty or twenty-four years before the Christian era, but says, "who lived about this time!" He says* "about this period," which is evidently intended to mislead, for the appearance of this Saviour was celebrated *before any of the Jewish prophets lived*. The rites of *Thamuz* were not new among the Syrians, in the times of the Babylonian captivity; Ezekiel,† one of the captives, speaks of them. These mysteries, under various names, formed part of the "oriental philosophy" from which Plato borrowed. 350 years before "*this time of Robertson's*."

This fuss was about the completion of the great period, when according to the sages, there should be a conjunction of the spheres, when a certain point of departure should be re-attained; or as the Latin note to Virgil's lines pertinently observes:—"Magnus seclorum ordo et postea magni menses explicantur à plerisque de *magno anno Platonico*, qui ex Cicerone 2 de Nat. Deor. *tum efficitur, cum Solis, et Lunæ, et quinque errantum ad eundem inter se comparisonem confectus omnium spatiis, est facta conversio*; id est, reditus ad eundem situm, unde primò cursum inceperunt. Quo tempore *quidam volunt*, inquit Clavius in c. I. *sphærcæ, tunc omnia quæcunque in mundo sunt, eodem ordine esse reditura, quo nunc cernuntur*. Addunt autem fabulosi hujus anni auctores, hunc spatium conteneri 4,900 annorum; alii tantum 23,760: alii etiam plurimum." Had these ancients computed 25,920 years, we should not have found *moderns* carping at their ignorance of the true precession of the equinoxes. The mistake does not affect the argument, the *object* of the allegories is apparent. Such were the reveries of as-

* By consulting the writings of the "Prophets," it will be found that they *all* lived during the captivity.

† Ez. viii. 14.

tronomers, who were also the priests, that led away nations to expect the *great incarnation!* The six summer months, or northern signs, formed the reign of Ormuzd or Good: the Sun attaining the *first* of these was the "Magnus ab integro sæclorum nascitur ordo." Evil had been overcome in the six winter months of Ahrimenes. *Here* the Sun's course or year began; *here* it ended (he allegorically died); *here* the year *began again* (*alle.*, rose from the dead.)

The Sabean priests kept the real meaning of these allegories or stories to themselves, while the people believed them literally. The interpretation, or real meaning, seems to have been taught* orally to the initiated priest; so that it is not surprising that, in process of time, the tradition was lost, and priests at length were as ignorant as the people, who, ages previous, had been purposely deceived. These vain teachers of Asia Minor and Egypt, from their pretence to a knowledge of the Divine mind or *Σοφος*, *wisdom*, were termed Sophists. They are mentioned by Grecian writers under the name of Gnostics from *γνωσις*, *knowledge*, and by the Hebrews Essens or Illuminati, from *essen*, *shining*. It was no *new* institution that had filled the mountains of Egypt honey-combed with these ascetic cells: they swarmed as Essens in the deserts of Judea, and were found as the Gymnosophists or naked philosophers of India: the Druids, that were spread over—*then* Celtic—Europe, were of the same philosophy.

From such an universal belief in *incarnations*, the minds of men were ready, as it were, to receive every similar instance related. Is it surprising that nations that believed the most puerile fables should have accepted the allegory of Christ? Is it strange that multitudes that deified their kings, and worshipped mortals as God, should have believed the Gospels? The Druidical god, Hesus or Esus, gave place to Jesus;† Tule was changed to Christmas; the birth of Bacchus for the birth of Christ; Eostre made room for Easter; there was nothing that went against previous ideas; *it was a distinction without a difference*. With ignorant races of men, Christianity was not embraced after argument or investigation; *a ruler gained was a kingdom converted*.

The age in which Christianity commenced is said to have

* "The principal and most efficacious of these doctrines, says Iamblicus, c. xvii., they kept secret amongst themselves with perfect *echemythia* towards the uninitiated. They did not commit them to writing, but transmitted them to their successors, by oral communication, as the most abstruse mysteries of the gods."—*Dr. Oliver's Theocratic Philosophy of Freemasonry*, p. 128; see also p. 143.

† Properly pronounced Esa throughout the East, and in most of the continental languages.

been a philosophical age; that the said religion underwent the scrutiny of the wisest men of Europe, and thus some writers would show how pure and *real* must have been the gold that stood such fire-like ordeal! The casual reader, by a mere reference to chronology, will find it true, that it *was* a philosophic age, *and take the scrutiny for granted.*

I affirm, that the reverse conclusion is to be arrived at. In regular succession from the Assyrians, the Egyptians, Essens, and Indians borrowed; from these again sprang the Pythagoreans; from these again came the Platonic Philosophy: to these latter we are indebted for the eclectic school of Alexandria, who gave mankind the Essene Allegory of Esa or Jesus. The success of these Alexandrian Gnostics has proved how well they laid their plan of a doctrine that should give general satisfaction and be embraced by all sects.

An examination of the doctrines of these schools will show how Christianity was *derived* from them; then, what folly to expect *such* philosophers to investigate its merits!

"Plato, it is said, laboured to re-establish natural religion by opposing Paganism. The existence of the One God was zealously inculcated by him; and also the immortality of the soul, the resurrection of the dead, the everlasting reward of righteousness, and punishment of sin. It was Plato, too, who taught that the world was created by the *Logos or Word*; and that through knowledge of the *Word*, men live happily on earth and obtain eternal felicity hereafter. From him also, came the doctrine of *grace*, and the inducements to monastic life; for he pressed upon his disciples that the world is filled with corruptions; that it was the duty of the righteous to fly from it, and to seek a union with God, who alone is life and health; that in the world the soul is continually surrounded with enemies; and that in the unceasing combat through which it has to struggle, it can conquer only with the assistance of God or of His *holy angels.*"

"A happy immortality," said Plato, "is a great prize set before us, and a great object of hope, which should engage us to labour in the acquirement of wisdom and virtue all the time of our life. In morals, he taught that there is nothing solid and substantial, but piety, which is the source of all virtues and the gift of God; that the love of our neighbour, which proceeds from the love of God as its principle, produces that sacred union which makes families and nations happy; that self-love produces that discord and division which reigns among mankind, and is the chief cause of our sins; that it is better to suffer wrong than do it; that it is wrong to hurt an enemy or

revenge an injury received; that it is better to die than to sin; and that man ought continually to learn to die, and yet to endure life with all patience and submission to the will of God.*

Were it not *beyond dispute* that Plato lived 350 years before the Christian era, people would not be wanting to say *he* borrowed from Christianity. They cannot bear the idea that the doctrinal foundation of Christianity was *borrowed from him*. Sir Isaac Newton has proved, that that beautiful passage, with which St. John opens his Gospel, was a plagiarism from Plato.*

Unitarians give it up, thinking, by so doing, that they get rid of the Platonic idea of the creation of the world *by the Logos*: that Christ was considered the Creator. See St. Paul's Epistle to the Colossians, i. 16.

The Rev. Dr. Oliver quotes two ancient authors, to show that "when Julian attempted to re-build the temple of Jerusalem, under the foundations there was a vault, in it knee-deep water, and in the centre of it" a pillar reaching a little above the water, whereon lay a roll or book, wrapped up in a fine linen cloth. Being drawn up, the linen was observed to be fresh and undecayed, and the book being unfolded, was found, to the amazement, both of Jews and Gentiles, to contain the first words of the Gospel of St. John, written in capital letters, **IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.**

Maundrell says, that "in a garden, at the foot of Mount Moria, on the south side, he was shewn several large vaults, annexed to the mountain, running at least fifty yards under ground."

Dr. Oliver goes on to say, "Shall we then doubt, in the face of such credible authorities, that there did exist some secret passages in the foundations of the temple, which were accessible to few, and those only in the highest rank of priests and prophets?" Josephus also mentions these vaults.

I leave the reader to connect the fact of Plato writing of the creation of the world by the *Logos*, or Word, with St. John's plagiarism; and the finding of the writing *in Greek*, in the reign of Julian, 363 years (so computed) after Christ. The linen was *fresh and undecayed*. The "Word" of Plato must have had some preserving property, if the linen and roll had been more than *three* centuries under ground; or else the *undecayed*

* "The opinions of the fathers, who were seldom unmindful of Plato, Origen c. Celsus IV. 551. Clem Alex. Strom V. 235, 14. Theophilus ad Aritol. II. 4. Augustin de Civ. Dei. XII. 10. Minertius Felix Oct. XXXIII. 189." See Calmet's Dict., by Buckley, Art. Deluge.

state of the linen proves that it was *lately* placed there. The latter appears to me probable, though not so to the divines.

To return to our subject. "The Eclectic Philosophy was in a flourishing state at Alexandria, when our Saviour was (said to be) upon earth. Its founders formed the design of selecting, from the doctrines of all former philosophers, such opinions as seemed to approach nearest the truth." We must remember that Alexandria swarmed with Jews, who had become so familiar with the Greek language, as to use the translation made in that city by the LXX. Were these the philosophers that could scrutinize the claims of Christianity, *or had not the latter such parentage?*

Every innovation in science, or religion especially, is violently opposed—not so Christianity, for it followed in the track of other incarnations. No one, now-a-days, will say, those incarnations actually took place; yet did *whole nations* believe as actual facts, and detail as real occurrences, the conception, birth, history, and death of each "incarnation" as substantially as the Gospels give that of Christ.

From the same cause in India, the Hindoo, with his bias to incarnations, is oftener a convert of Christianity, than the Mahomedan or Jew; these, though believing in Moses and the prophets, and so, as it were, possessing the acknowledged (not hidden) foundation of Christianity, have unfortunately too clear and fixed a belief in the UNITY and IMMATERIAL existence of a Supreme Being.

To those incarnations you object, that mere fables were believed upon the *ipse dixit* of the teachers of them; to *this* you say, the fact of general belief proves the reality of the evidence! *The allegory of Esu (or Gospels) obtained credit in the very same way that the others did.*

Was Christianity *first* preached as we now find it, subsequently corrupted and afterwards* revised? No; for in that case, it is impossible that we should have found the Gnostics *so early* teaching that "Christ was *Nus*, the chief of the IONS;" and others in Asia Minor, that "Christ is that glorious† intelligence, which the Persians called *Mythras*; he is a most splendid substance, consisting of the brightness of the eternal light, subsisting in and by himself, endowed with life, enriched with infinite wisdom, and having his residence in the Sun. The Holy Ghost is also a luminous, animated

* The councils of the first centuries settled the canon of Scripture.

† "In Him was life, and the life was the *light of men*." John, i. 4.

"In solis posuit tabernaculum suum." Psalm XIX.

body, diffused through every part of the atmosphere which surrounds the terrestrial globe." Compare the above with the following, and both with Christianity :—" Plato certainly believed, that in the divine nature there are two, and probably that there are three *hypostases*, whom he called *τοον* and *το εν*, *vous* and *ψυχη*. The first he considered as self-existent, and elevated far above all mind and all knowledge, calling Him by way of eminence, the Being, or the *One*. The only attribute which He acknowledged in this person was goodness; and therefore he frequently styles Him the *το αγαθον*, the Good, or Essential Goodness. The second he considered as *mind*, the wisdom or reason of the first and the Maker of the world, and therefore He styles Him *vous*, *λογος*, and *δημιουργος*. The third he always speaks of as the *soul* of the world, and hence calls Him *ψυχη*, or *ψυχη του Κοσμου*. He taught that the second is a necessary emanation from the first, and the *third* from the second, or perhaps from the first and second. In treating of the eternal emanation of the second and third hypostases from the first, Plato, and the philosophers of his academy, compare them to light and heat proceeding from the Sun."

It was in, what is called, A. D. the third century, that all such writings were investigated, and those books we see forming the New Testament, were chosen from a large number; and *those doctrines*, since known as Christian, obtained a currency from a mass of similar ones; the rejected being called heretical. This, they would fain persuade us, was a *re-establishment* of a former pure doctrine, when in fact it had no previous existence, except in the *crude* Platonic form then brought into *Christian* order.

The more ancient allegories, being framed when mankind were barbarous, describe each incarnation of the Deity as suited to their own state of barbarism; acts of the most abhorrent kinds were attributed to them; rape, murder, &c., having nothing in them against the opinion and actions of the people, were not looked upon as unbecoming the Deity. On the contrary, the Alexandrian philosophers were men of moral lives, and lived at a period when the world was so civilized, that the barbarous gods of the ancients were unsuited to the age; consequently, although they followed the *theory* of the ancient incarnations of the Sun being the Saviour, and other landmarks that retained Solar Allegory as the basis, they made their new incarnation of Esa, or the *Loyos* to deliver their more civilized precepts; at the same time, stamped their own doctrines as divine oracles, being achieved from the mouth of the incarnate Deity himself.

Thenceforth the *real* meaning of the allegories, regarding το αγαθον, λογος and ψιχη were declared heretical and should be considered as God the Father, God the Word, and God the Holy Ghost. Hence we see that, although the Gospels still continue to call God ουρανος or the Heavens; the second hypostases λογος, ΨΩ, or light; the third πνευμα αγιον, holy Air; no borrowing from the Platonic doctrines then current is even dreamt off; and if advanced, the idea is scouted. The fact escapes notice, that the Christian revelations taught only doctrines that had existed for centuries.

The impossibility of a *literal* acceptance of the Gospel has been proved by centuries of disagreements about words, forms, and ceremonies, resulting in voluminous disquisitions, continual animosity and bloodshed. Had half the learning, wasted on *subsequent* premises, been applied to the investigation of the foundation itself, the superstructure had long ago fallen; for as the Christians have argued among themselves, so have their opponents argued against them, regarding the whole, true or false, as if a history of the life, actions, and precepts of a real person, instead of treating it as an allegory like all the incarnations that preceded it.

This much resembles the arguments of the learned, regarding heathen "heroes." One says, "The Hercules mentioned in the Argonautic expedition could not be the same that assisted the gods against the giants, as the wars of the latter were long before the birth of the Grecian Hercules." Another would start a difficulty about Cadmus, that *the* Cadmus of the first transaction could not possibly be *him* of the second, which another learned man will set himself to rectify, as a last resource, by imagining *two* men of that name: any thing rather than allow the sacred stories to be allegories, and not for a moment to be treated as we would facts.

Bryant* says, "Who would imagine, that one of the wisest nations that ever existed, could rest satisfied with such idle figments; and how can we account for these allusions, which overspread the brightest minds? We see knowing and experienced people inventing the most childish tales; lovers of science adopting them; and they are finally recorded by the grave historian; all which would not appear credible, had we not these evidences so immediately transmitted from them. And it is to be observed, that this blindness is only in regard to their religion; and to their own mythology, which was grounded thereupon. In all other respects, they were the

* Bryant's Anal., vol. i. 245.

wisest of the sons of men." This, though said of the Greeks, is as applicable to Christian Europe of the present day : "*this blindness is only in regard to their religion, in all other respects they are the wisest of the sons of men.*"

Bryant asks, "How can we account for these illusions, which overspread the brightest minds?" He does not venture on an answer; the question seems to express surprise at something *unaccountable*; and in this state he leaves the subject. The cause of it is to be looked for in the nature of "Religion;" while every *science* has the objects of which it treats within the range of enquiry; if a doubt exist, it can be tested; if an error is perceived, it can be corrected, adding to *the perfection of science*, which is perpetually increasing with new discoveries. Religion is the reverse of all this; the objects of it are *not* within the range of enquiry; we have to depend upon *histories* of times long past, of the recorded actions, sayings and doings of *one* person of the myriads of human beings that *then* existed. Improbable and impossible things in *other* histories prove the falsehood of the same; in religion they are considered its strongest proofs and called miracles; if an error is perceived in religion, it *cannot* be corrected, nor has it a field of discoveries; the mind *must* revert to *only* the past; *here* we are at the mercy of translators, while in science, a translator's error may cause a momentary *mis*-understanding, and is soon perceived and corrected.

There is but one *fact* that all religions and superstitions (if the readers consider a distinction necessary) contain, and is clearly perceptible: this is the existence of an *Intelligence* that regulates the whole of creation. Man justly feels an awe and reverence at the contemplation of this fact: priests have taken advantage of this universal feeling (heightened by all that pomp and display, always attendant on religion,) to persuade mankind, that what *they* teach is a revelation from Him; and to render their doctrines the more impressive, teach them from childhood. Men, by the exercise of reason, arrive at the perception of their moral duties; these also the priests add as a *part* of every religion whereby men are led to think very highly of *that which contains* so much undoubted truth; and this is "*how these illusions have overspread the brightest minds.*"

THE ESSENS.

THE Gnostics of Egypt were identical with the Essens, otherwise called Therapeutæ of Judea; and ALL, without any very violent change, appear as Christians. The Egyptian branch became THE COPTIC MONKS *without leaving their former mode of life or places of residence*, the mountain caves. As imperceptibly did the Essens merge into the Christian society, for in fact Christians were first such Jewish Sabean hermits assuming a new name* and allegory; consequently we find no mention of Essens in the New Testament, for how could *they* be *disputed* with? The Pharisees and Sadducees meet with no mercy, yet the Essens, though so numerous, are not alluded to, *even when speaking of the very localities they chiefly occupied*. John the Baptist is said to have *been* (not lived) "in the deserts, till the day of his *showing* unto Israel;" from this wilderness "he came into all the country about Jordan," baptizing; Jesus being baptized, "*returned* from Jordan, and was led by the spirit *into the wilderness*." It is again said of Him, "And he withdrew himself *into the wilderness* and prayed:" a further residence of Jesus in this wilderness of the Essens is mentioned, "And went again beyond Jordan, into the place *where John at first baptized*: and there He abode. And many resorted unto Him and said, John did no miracle; but all things that John spake of this man were true: *and many believed on Him there*." He was so often among the Essens, *many believed on Him there*; from this wilderness He goes up to the Passover, i. e., His crucifixion, yet no mention of *Essens* throughout the New Testament!

Those among the Essens, or Gnostics, who would not entirely lose sight of the real purport of the allegory of Essa, were considered heretics by those who took the whole literally; the latter increased, as it required learning and study to be initiated into the mystic meaning, while the literal acceptance required only credulity, with which mankind are unfortunately too much gifted. Just as we see the ignorant *Hindoo*, perfectly satisfied with the common and received theory of the

* "The sect of the Nazareens."

eclipse of the Sun or Moon :—it is the head of Rahoo about to devour the luminary, therefore pay us, the priests, to prevent so great a calamity by our poojahs. Any one that explains to them, as I have often attempted, the cause of an eclipse, is little attended to, less understood, and not at all believed, as if the literal account of the Rahoo's mouth was *so much more rational*. How is it that whole nations, comprising myriads of human beings, for generations, during a period exceeding the Christian era, implicitly believed, and still believe, idle tales of the incarnations of God, which the learned have proved, by the self-same process that I apply to Judaism and Christianity, to be actually Solar Allegory ?* Boodh was born, lived, and was taken up into heaven, leaving sublime doctrines, rites and ceremonies, with an institution of a priesthood in all

* "The doctrines of Pythagoras were widely spread over Greece, over Italy and Asia Minor, for centuries after his decease, and under the name of Mythraic, the faith of Boodh had also a wide extension. The general expectation of the birth of a great Prophet, Redeemer, or Saviour, which is alluded to even by Tacitus, as prevailing at the period when the founder of the Christian religion appeared, was, there can be no doubt, of Boodhistic origin, and not at all confined to Jews, or based only on the prophecies of their scriptures. Although, therefore, the classic literature of that age affords no evidence of the precise character of this Boodhism, nor of the basis of scripture or tradition on which it rested, still the two facts, viz., first, the existence of these (Boodhist) books in India at the period, and, secondly, the widespread in the West of the doctrines and belief which rested upon them, may be considered as both well established, and as not likely to be denied.

Under the supposition of the pre-existence of Boodhism, such as these sacred books describe, and its professors still preach, the rapid spread of Christianity, in the first and second centuries of our era, is not surprising. To a mind already impressed with Boodhistic belief and Boodhistic doctrines, the birth of a Saviour and Redeemer for the Eastern world, recognized as a new Boodh, by wise men of the East, that is, by Magi, Sramanas, or Lamas, who had obtained the Arhat sanctification, was an event expected, and therefore readily accepted, when declared and announced. It was no abjuration of an old faith, that the teachers of Christianity asked of the Boodhists, but a mere qualification of an existing belief by the incorporation into it of the Mosaic account of the creation, and of original sin, and the fall of man. The Boodhist of the West, accepting Christianity on its first announcement, at once introduced the rites and observances, which, for centuries, had already existed in India. From that country Christianity derived its monastic institutions, its forms of ritual, and of church service, its councils or convocations to settle schisms on points of faith, its worship of relics, and working of miracles through them, and much of the discipline, and of the dress of the Clergy, even to the shaven heads of the monks and friars. It would require an entire volume to compare in detail the several points of similarity, and to trace the divergence, from the more ancient doctrine and practice, in the creed and forms of ritual, ultimately adopted by the Churches of the West. It is enough for our present purpose to establish the superior antiquity of the one, found to exhibit so many points of close correspondence."—*Princeps's Tibet, Tartary and Mongolia*, p. 161, and *following*. I do not agree with Mr. Princeps in considering that Christianity borrowed from the Boodhism of India. The Sabeanism of Europe and Asia Minor exactly resembled Boodhism in being Solar Allegory. The advent everywhere expected, foretold in Sybeline verses, Boodhist sacred books, or Jewish prophecies, alluded everywhere to the Sun, yet every country having its own legendary advents or incarnations with others yet to come.

Mr. James Fergusson remarks, in his work on *Nineveh and Persepolis*, at p. 137, that the Boodhist and Magi religion being similar, had the same origin in the same country, Assyria.

points resembling Christ and Christianity. Whatever has gained the belief of mankind, *be it true or false*, continues long to retain its hold—such is the case with the Brahminical creed, Boodhism, Mahomedism, Judaism, and, not the less, Christianity; men hold any of these religions *even to death*, just as they may have been taught from childhood. To return to the Essens.

Josephus speaks of the Essens as being possessed of prophetic powers; and since no other sect, Pharisee or Sadducee, have the like mention made of them, it is reasonable to suppose that the colleges of prophets *were of Essens*, as these were *the* monastic order among the Jews. To this sect I attribute all the writers in the Old Testament, called prophets; for in addition to the fact of their being of the monastic order (*i. e.*, of the colleges) the parts called “prophetic” are essentially *essene*, and exactly resemble the things that the heathen called “prophetic,” as the Sybelline verses, &c. No metaphors could be found to their purpose, but the Sun, Fire, &c.

The Grecian, Egyptian, Indian, or Celtic prophecies, were of the Sun, say the divines—while the Jewish Essens, though a sub-division of the great Assyrian family, cannot be supposed to speak like the rest: things so gross were not alluded to by *them*. No! they alluded *not* to the Sun, even when mentioning it! it was allegorically prophetic of a real and veritable incarnation of the Almighty—all the neighbouring heathen (so intimately connected with the Jews, speaking dialects of the same language)* had mere fables of.....the Sun! The identity of the *whole* of the ancient allegories is the object of this work to prove: how far I have succeeded time will show. Either *ALL* are *allegories and fables of the Sun*, or *ALL* are *prophetic of Christ*. Many Christians, perceiving this dilemma, have taken the second alternative; not, 'tis true, by taking all heathen allegories as entirely descriptive of Christ, but by *hinting* at the Pagans *EVEN* having *prophetic glimpses* of Christ's coming. They had not the hardihood to collect the said *prophetic glimpses*, for fear that their readers might too clearly perceive the truth of my position—of *ALL* being allegories of the Sun.

Josephus says of the Essens: “For there are three philosophical sects among the Jews. The followers of the first of which are the Pharisees, of the second the Sadducees, and the third sect, which pretends to a severer discipline, are called Essens. These last are Jews by birth, and seem to have a

* See *Dr. Prichard's Treatise on the Punic Tongue*. The Hebrew of the scriptures abounds in Chaldee words; the Chaldee characters are now called Hebrew, whilst the ancient Hebrew letters, crooked and ugly, are termed Samaritan.

greater affection for one another* than the other sects have. These Essens reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons' children, while they are pliable and fit for learning, and esteem them to be of their kindred, and form them according to their own manners. They do not absolutely deny the fitness of marriage,† and the succession of mankind thereby continued; but they guard against the lascivious behaviour of women,‡ and are persuaded that none of them preserve their fidelity to one man. These men are despisers of riches,§ and so very communicative as raises our admiration. Nor is there any one to be found among them who hath more than another; for it is a law among them, that those who come to them must let what they have be common|| to the whole order, insomuch, that among them all there is no appearance of poverty, or excess of riches, but every one's possessions are intermingled with every one's possessions, and so there is, as it were, one patrimony among all the brethren. They think that oil is a defilement; and if any one of them be anointed, without his own approbation, it is wiped off his body; for they think to be sweaty is a good thing, as they do also to be clothed in white garments.¶ They also have stewards appointed to take care of their common affairs, who, every one of them, have no separate business for any, but what is for the use of them all.

They have no one certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have, lies open for them, just as if it were their own, and they go into such as they never knew before, as if they had been ever so long acquainted with them; for which rea-

* "From such a system of training, the disciples of Pythagoras became so celebrated for their fraternal affection towards each other, that when any remarkable instance of friendship was displayed, it became a common proverb—they are members of the Pythagorean Society."—*Dr. Oliver's Theocratic Philosophy of Freemasonry*, p. 128.

† I. Corinthians, vii.

‡ I. Timothy, v. 9 to 15.

§ Matthew, vi. 19 to 34; xix. 21 to 24. Luke, xii. 15 to 34. Mark, x. 21.

|| "Neither was there any among them that lacked; for as many as were possessors of land or houses sold them, &c." Acts, iv. 34, 37; v. 1 to 13.

¶ "His face did shine as the Sun, and His raiment was white as the light." Matt. xvii. 2. "His raiment was white and glistening." Luke, ix. 29. "And they shall walk with me in white, for they are worthy." Rev., iii. 4. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed." Rev., iii. 18. "And white robes were given unto every one of them." Rev. vi. 11; vii. 9, 13, and 14; xv. 6; xix. 8 to 14. The Yezedes of Kurdistan (whom Layard considers to be the posterity of the Sabæans, Vol. I., p. 367) have a reverence for white.—See *Layard's Nineveh*, Vol. I., p. 292.

son they carry nothing* at all with them when they travel into remote parts, though still they take their weapons with them, for fear of thieves. Accordingly, there is, in every city where they live, one appointed particularly to take care of strangers;† and to provide garments and other necessities for them. But the habit and management of their bodies is such as children use, who are in fear of their masters. Nor do they allow of the change‡ of garments or of shoes, till they be first entirely torn to pieces, or worn out by time. Nor do they either buy or sell anything to one another, but every one of them gives what he hath to him that wanteth it,‡ and receives from him again in lieu of it, what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want, of whomsoever they please.

And as for their piety towards God, it is very extraordinary; for before sun-rising, they speak not a word about profane matters, but put up certain prayers, which they have received from their fore-fathers, as if they made a supplication for its rising. After this, every one of them are sent away by the curators,§ to exercise some of those arts wherein they are skilled, in which they labour with great diligence till the fifth hour. After this they assemble themselves together again into one place, and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter, while they go after a pure manner into the dining-room, as into a certain holy temple, and quietly seat themselves down; upon which the baker lays them loaves in order; the cook also brings a single plate of one sort of food, and sets it before every one of them; but a priest says grace¶ before meat, and it is unlawful for any one to taste of the food before grace be said. The same priest, when he had dined, says grace again after meat, and when they begin and end, they praise God, as He that bestows their food upon them; after which they lay aside their white garments, and betake themselves to their labours again till the evening; then they return home to supper, after the same manner, and if there be any strangers there, they sit down with

* Matt. x. 9 and 10.

† Matt. x. 11.

‡ Matt. x. 10.

§ Luke, vi. 30.

¶ From these came the Christian *Curates*.

¶ This practice among Christians, like much else, was of Es-sene origin, and not a common Jewish custom. Josephus would not otherwise have mentioned it.

them. Nor is there ever any clamours or disturbance to pollute their house, but they give every one leave to speak in their turn, which silence thus kept in their house, appears to foreigners like some tremendous mystery, the cause of which is that perpetual sobriety they exercise, and the same settled measure of meat and drink that is allotted them, and that such as is abundantly sufficient for them.

And truly as for other things, they do nothing, but according to the injunctions of their curators; only these two things are done among them at every one's free-will, which are to assist those that want it, and to show mercy; for they are permitted of their own accord to afford succour to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress; but they cannot give anything to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury, for they say, that he who cannot be believed without swearing by God, is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body, and they inquire after such roots and medicinal stones as may cure their distempers.

But now, if any one hath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living, which they use, for a year, while he continues excluded, and they give him also a small hatchet,* and the fore-mentioned girdle, and the white garment. And when he hath given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partner of the waters of purification;† yet he is not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years; and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their food, he is obliged to take tremendous oaths, that, in the first place, he

* One of the sons of the prophets, (whom I consider to have been *Essene*,) loses his hatchet; the locality is that of the Essens about Jordan. See II. Kings, vi. to vii. Emblematical hatchets are carved by the Yezedis of Kurdistan.—See *Layard's Nineveh*, Vol. I., p. 283.

† "The waters of purification" alludes to the *Essene* ceremony of Baptism, also continued by the Christians as a mark of admission. The Yezedis baptise their children.—*Layard's Nineveh*, Vol I., p. 274; also 283 and 300.

will exercise piety towards God, and then, that he will observe justice towards men, and that he will do no harm to any, either of his own accord, or by the command of others; that he will always hate the wicked, and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those in authority;* because no one obtains the government without God's assistance; and that if he be in authority, he will at no time whatever abuse his authority, nor endeavour to outshine his subjects, either in his garments or any other finery; that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies: that he will keep his hand clean from theft, and his soul from unlawful gains; and that he will neither conceal anything from those of his own sect, nor discover any of their doctrines to others;† no, not though any one should compel him to do so at the hazard of his life. Moreover, he swears to communicate their doctrines to no one otherwise than as he received them himself;‡ that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels.§ These are the oaths by which they secure their proselytes to themselves.

But for those that are caught in any heinous sins, they cast them out of their society, and he who is thus separated from them, does often die after a miserable manner; for as he is bound by the oath he hath taken, and by the customs he hath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but he is forced to eat grass, and to furnish his body with hunger, till he perish; for which reason, they receive many of them again, when they are at their last gasp, out of compassion to them, as thinking the miseries they have endured, till they come to the very brink of death, to be a sufficient punishment for the sins they had been guilty of.

But in the judgments they exercise, they are most accurate and just; nor do they pass sentence by the votes of a court that is fewer than a hundred. And as to what is once determined by that number, it is unalterable. What they most of all honor, after God himself, is the name of their legislator, whom

* Matt. xvii. 27; xxii. 16 to 21.

† Josephus evidently gives us what *all* might know regarding them and their manners, while their *doctrines* were kept so secretly, that we cannot turn to any book for them.

‡ Rev. xxii. 18 and 19.

§ The Yezedis retain the names of the seven angels.—*Layard's Nineveh*, Vol. I., p. 299. As Rabbinical tradition tells us, that the Jews brought the names of the angels with them after their Chaldean captivity, it is probable they learnt them from the ancient *Chaldean Yezedis*.

if any one blaspheme, he is punished capitally. They also think it a good thing to obey their elders, and the major part. Accordingly, if ten of them be sitting together, no one of them will speak, while the other nine are against it. They also avoid spitting in the midst of them, or on the right side. Moreover, they are stricter than any of the Jews in resting from their labours on the seventh day; for they not only get their food ready the day before, that they may not be obliged to *kindle a fire* on that day, but they will not remove any vessel out of its place, nor to stool thereon. Nay, on other days, they dig a small pit, a foot deep, with a paddle (which kind of hatchet is given them, when they are first admitted among them), and covering themselves round with their garments, *that they may not affront* the DIVINE rays of light,* they ease themselves into that pit, after which they put the earth that was dug out, again into the pit; and even this they do only in the more lonely places, which they choose out for this purpose; and although this easement of the body be natural, yet it is a rule with them to wash themselves after it, as if it were a defilement of them.

Now, after the time of their preparatory trial is over, they are parted into four classes, and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of a foreigner. They are long lived also, inasmuch as many of them live above a hundred years, by means of the simplicity of diet, nay, as I think, by means of the regular course of life they observe also.

They condemn the miseries of life and are above pain, by the generosity of their lives. And as for death, if it will be for their glory, they esteem it better than living always; and, indeed, our wars with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced, either to blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors, or to shed a tear, but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.

For their doctrine is this, that bodies are corruptible,† and that the matter that they are made of is not permanent;

* Showing their reverence for the Sun.

† I. Corinthians, xv. 50 to 51; also Romans, viii. 21 and 22.

but that the souls are immortal, and continue for ever, and that they come out of the most subtile air, and are united to their bodies as to prisons* into which they are drawn by a certain natural enticement ; but that when they are set free from the bonds of the flesh, they then, as released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitation beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean, while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And, indeed, the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demi-gods ; and to the souls of the wicked, the region of the ungodly in Hades, where their fables relate, that certain persons, such as Sisypheus and Tantalus, and Ixion Tityus, are punished ; which is built on this first supposition that souls are immortal, and thence are those exhortations to virtue and dehortations from wickedness collected, whereby good men are bettered in the condition of their life, by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essens about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy.

There are also those among them who undertake to foretel things to come, by reading the holy books, and using sorts of purification, and being perpetually conversant in the discourses of the prophets ; and it is but seldom that they miss in their predictions.

Moreover, there is another order of Essens, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking, that by not marrying they cut off the principal part of human life, which is the prospect of succession ; nay, rather, that if all men should be of the same opinion, the whole race of mankind would fail. However, they try their spouses for three years, and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them. But they do not use to accompany with their

* So Paul "longed to depart hence."

wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. Now the women go into the baths with some of their garments on, as the men do with somewhat girded about them. And these are the customs of this order of Essens."

In another passage, Josephus, after mentioning some of the customs already given in the foregoing extract, says, "They none of them differ from others of the Essens in their way of living, but do the most resemble those Dacæ who are called Polistæ." I have already stated the identity of the Pythagoreans and Platonists with the Essens, and those called "Oriental Philosophers;" here Josephus perceives the similitude between the Essens and Pythagorean Dacæ. In another passage he quotes the assertion of Aristotle, *without contradicting* it, that "these Jews are derived from the Indian philosophers."

The meditative philosophy of the 'Great city' must have had many charms for the spirit-broken captives: during their seventy years bondage a revolution was made in their language; from thenceforth Chaldee words and idioms abounded; they adopted the beautiful *Chaldee* characters, now called Hebrew, in the place of their former uncouth letters. Had we not known that such a captivity took place, or been ignorant of the nature of the Chaldean religion, we should have been at a loss to account for those tenets of the Essen sect that inculcate such reverence for the *Sun, Light and Fire*. Under the hypothesis that the Jews had always been worshippers of ONE GOD, it would be unaccountable how such ideas came to be received. It is however evident, that a more learned and victorious race of Sabeans left these lasting imprints of their dominion on their religion, their language, and their written character.

Amidst all the changes that have taken place in the religious world, the secluded and unaccessible parts of Kurdistan have sheltered the persecuted descendants of the Chaldees. The traveller may now see them professing tenets so similar to those of the Essens, that it is impossible to doubt, but that the *latter learnt from the former*.

Among the Yezedis, the names of the angels, all Chaldee words, are identically the same that the Jews carried with them from Babylon as the Targum of Jonathan tells us.

The names Essen and Yezedi are of similar import, for the former signifies *shining* from שֵׁן *fire*, and יְעֵדִי a fountain, as Yezedi is from Es, ad, i, *light of the one lord*, both names alluding to the *Sun*. The great object of worship is ADI, the second is Shems, *the solar light*.

In no part of the Bible can we find the account of the

rebellion of the great arch-angel and his fall ; yet Christians believe that such actually took place, and Lucifer, fallen from heaven, is Satan. These legends form the basis of the Revelations, and unless the Rabbinical traditions on the point be taken, Christians will search in vain for the said account. It forms a principal part of the " Oriental Philosophy."

Let us see what the Yezedis, the descendants of the Chaldees, say, " When they speak of the devil, they do so with reverence, as *Melch Taous*, King Peacock, or *Melch el Kout*, the mighty angel. Sheik Nasr distinctly admitted that they possessed a bronze or copper figure of a bird which, however, he was careful in explaining, was only looked upon as a symbol, and not as an idol. It always remains with the great Sheik, and is carried with him wherever he may journey." Further on, " This symbol is called the *Melch Taous*, and is held in great reverence."

" They believed Satan to be the chief of the Angelic host, now suffering punishment for his rebellion against the Divine Will ; but still all-powerful, and to be restored hereafter to his high estate in the celestial hierarchy. He must be conciliated and revered, they say ; for as he now has the means of doing evil to mankind, so will he hereafter have the power of rewarding them. Next to Satan, but inferior to him in might and wisdom, are seven arch-angels, who exercise a great influence over the world:—they are, Gabriel, Michael, Raphael, Azrail, Dedrail, Azraphael, and Shemkeel. Christ, according to them, was also a great angel, who had taken the form of man. He did not die on the cross, but ascended to heaven."

In a note to the above, Layard justly observes, "*It will be remembered that in the book of Tobit (chap. xvii. 15) Raphael is made to say: 'I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.' 'The seven spirits before the throne of God are mentioned in Revelations, i. 4, iv. 5. This number seven, in the hierarchy of the Celestial Host, and in many sacred things, appeared to have been connected with Chaldean traditions, and celestial observations.'*"

I have remarked, further on, that Lucifer is the planet Venus, as the *morning* star. Its fall is its becoming the *evening* star. Also that Venus was the same as Juno : the Peacock was sacred to her ; we consequently find the Chaldees calling this brightest of the stars, chief of the heavenly host, *Melek Taous*, or King Peacock. All investigations into antiquity prove that the mythology of Greece and Rome came *originally* from Chaldea ; it is also impossible that such *Sabeen* ideas regarding the planet could have been learnt from the Rabbis of

Judea—the natural inference, I imagine, is that the allegory of the star was borrowed by the Jews.

The reader may wish to know what Christian divines say of the Essens: here is Dr. Nuttal's article in his classical dictionary. "ESSENS, one of three ancient sects among the Jews, remarkable for the austerity and regularity of their lives, whose opinions, in many respects, agreed with the Pythagoreans. The Essens had all their goods in common, eating in companies, and plain coarse food, and drinking only water. Their houses were mean; their clothes made of wool without any dye; and they never changed either them or their shoes, till they were quite worn out. They shunned all pleasures, even marriage. They wore white garments, forbade oaths, drank nothing but water, used inanimate sacrifices, had their elders in particular respect, and were, above all others, so strict in the observance of the Sabbath, that they prepared their meat on the eve, would not remove a vessel out of its place, nor even ease or supply nature, unless very much pressed. There were also some Christians that went by this name, from whence, it is supposed, the several sorts of monks took their rise." The last sentence is remarkable as confirming what I advanced in the commencement of this article, that the Essens merged into Christians.

Calmet's article runs: "Essens or Essenians, a sect that arose about two centuries before the birth of Christ, in the quiet country lying on the west of the Dead Sea. They were strict ascetics, and from them colonies were formed in other parts of Palestine; and they settled not only in remote and solitary districts, but also in the midst of towns and villages." Pliny the elder (*Hist. Nat.*, Vol. V., p. 15) seems to have been much struck with their simplicity and purity of life, asserting that they lived "without wives, without money, in the society of the palm-trees." Neander (*Hist. of the Church*, Vol. I., p. 60, *seq.*, Morrison's edition) gives a most interesting investigation of the tenets and habits of this sect, deducing their taste for mystic theology, from "a profound veneration of the Old Testament, a spiritualization of the letter, which had its root in the same temper of mind which gave birth to allegorical interpretation." He further observes, "Whence did these elements (of their tenets) come? We find our thoughts reverting far more naturally to old oriental, to Persic and Chaldaic elements (many ideas from that source having been propagated among the Jews since the time of the captivity,) than the elements of Alexandrian Platonism. Neander's opinion is here given by Calmet, for a Chaldee origin of Essen doctrines, carry-

ing back the same, in other words, to the *captivity*, and also by the closing reference to "Alexandrian Platonism" shews that the latter must have possessed *many points of similitude*; giving no little support to what I advance that Christianity was produced by the amalgamation of the teachings of the ancient philosophers.

As far as I can perceive, the Trinitarian doctrine was not of Essen origin, but a Heathen conceit; the allegorisation of *three* elements and reveries regarding the *tri-form* nature of the Deity. Like men who supposed they had discovered a great truth, the ancients treated of the triple nature at large and in the clearest terms. From these, Christianity received *its* Trinity. The Jews never adopted this conceit regarding the three elements; and as their writings (called the Old Testaments) are free from Trinitarian doctrines, so do they at the present day, holding to their ancient traditions, deny the triple nature of God. Some Christians have asserted that the 'Heathen,' not only in this respect, but in their allegories, termed *mysteries*, retained truths delivered to them by the descendants of Noah;—if so, the disfigured or veiled form is the *only one* in which such *truths* have come down to us, till adopted by the Christians; it appears that the anomaly never struck these devout men, that the sacred writings, and even traditions of the chosen people, presented not *the shadow of a Trinity*, but a vividly distinct enunciation of the Unity of the Almighty: they should have retained the real—if real—Trinitarian doctrine *in purity*; at all events, Moses and the prophets would have maintained it. Christians advance two assertions on this point that contradict each other; one, that it was purposely kept a mystery till the coming of Christ: the other, that the plural noun Elohim אֱלֹהִים refers to the Trinity, and with other passages as far-fetched, would *prove* that the Trinity *was* mentioned.

Let us consider these two arguments. If the coming of Christ was necessarily kept a *mystery* or secret, it does not follow that the triple nature of God should have been concealed; for a manifestation to the effect, that the "Word," being the second hypostasis of the Godhead, created the world; or that the third hypostasis hovered over chaos as the *πνευμα αγιον*, would have shewn a Trinity without divulging what is called *the scheme of redemption*. I had at one time thought that the word Elohim, being plural, might be in accordance with the eastern custom still in use of addressing superiors in the plural. Kings and princes use the plural when it is but *one* person speaking. I agree with those that consider the account of the creation and of the garden as being borrowed by the Jews from

the Babylonians, during the captivity. It is certain that the Ammonian theory was, that the Supreme Being did not create the world,* but entrusted it to the genii, called the "strong ones," to whom the word Elohim seems well applied. The plural number gives no more support to the assertors of a triple agency than to those who affirm it referred to the twelve genii of the year.

The great distinctive characteristic between the eastern and western ascetics consisted in the latter indulging in subtleties resulting from the allegorisation of the three elements; while the former maintained the Unity residing in the sun, which topic was as prolific of subtleties of a different nature.

The Pythagoreans and Platonists imagined a physical God, and applied themselves to mathematical conceits—the properties of numbers, the nature of the triangle as emblematic and illustrative of the triple God.

The *Eastern* philosophy appears to have been the most ancient, and to have spread itself over all the nations of Caucasian origin, and even to have been adopted by the Mongoles. Its form was that of Unity, disfigured, with Solar and Sidereal Allegories, as much as the Platonic was with physical ones. The period chosen for the supposed performance of the actions of the Mythical solar being, was always placed far back in the obscurity of times long past. The hidden or real meaning of these allegories appear to have been retained by their priests, till their last production, the Christian allegory. The fanaticism attending the *literal* acceptance, obliterated the *hidden* meaning; and whenever advanced, (as by the Manicheans) was put down as heretical, till the knowledge of the *form* on which *all* were constructed, was lost to mankind—unless Free-masonry do not still retain the key.

Christianity, originating with the Alexandrian school, where the Gnostic or Essene element prevailed, blended eastern and western philosophy: placing the astronomical author in Judea—coming and going from the land of the Essens, fixing the date in the obscurity of the troubled times of Judea's captivity and destruction: where *history* lends us no light, with the exception of a line in Tacitus, that is more than probable was subsequently inserted by Christian monks to fill a blank *so palpable*. The times were those in which the Essene idea of the Sun, as prince, conqueror, and king, had spread among the Jews groaning under the Roman yoke: taking this solar yearly advent in a literal sense, impostors arose, claiming to be the "Great expected." These times were chosen as the appropriate period to insert the biography of Esa or Jesus.

I O N.

THIS word, otherwise spelt Aion, seems to have had two meanings: sometimes signifying, in its extended sense, the *Queen of night*, when she is represented by the crescent Moon; or with the Moon and stars, as in the representation of CAM ION: or it is definite as a star, in which case it is the planet Venus, conspicuously beautiful and bright: having, to the naked eye, the appearance of being the largest star.

In addition to the above division, there is another: sometimes ION was a female; in other allegories a male: so the Syrians depicted her as hermaphrodite.

The term ION or AION, was by the Gnostics, applied to spirits, which they considered to be stellar influences; also to the stars themselves. It was on this theory that צבא השמים signify equally, *angels or stars*, according to the context.

The Dove was appropriated as an emblem of ION: and that is the Ammonian and Hebrew name for the bird. The reason of this symbol, it is difficult to ascertain: a species of the dove has small *lunettes* marked on the breast: the habit of the bird rising to a certain height, and for a moment poising itself in one spot, with a quivering motion of the wings, may have suggested it as a simile for a spirit supposed to be hovering over the earth.

The word *Pelciades* also signify ‘*doves*,’ and is applied to the seven stars that rise heliacally at the vernal equinox.* These stars (doves) were supposed to influence the weather; the showers of spring were ascribed to them. So Job says, “Can’st thou bind the sweet influence of the Pelciades?” Hafiz also, in the same manner, alludes to them. We find Venus

* The migratory dove is mentioned in Canticles II. 12, in connection with spring. “The flowers appear on the earth; the tune of the singing of birds is come, and the voice of the turtle is heard in our land.” Logan’s beautiful lines apply well to the dove-depicted star:—

“Hail, beauteous stranger of the grove,
Thou messenger of spring!
Now heaven repairs thy rural seat,
And woods thy welcome sing;
What time the daisy decks the green,
Thy certain voice we hear;
Hast thou a star to guide thy path
Or mark the rolling year?”

termed the אֲשֵׁרָה or the 'Blessed.' The word יִתְנֶן *Uhunna*, derived from ION, signifies the sprinkler or baptizer; so John, i. e., ION, is the "Baptist."

In personifying ION, as a female she, (Venus) is said to be incubated by a *dove* sitting on a fish's egg:* at other times she is said to rise from the froth of the sea. As a male OANES was said to have risen from the sea, to instruct the people of Nineveh, "*the fish city*" (as the name implies) and was described as being, the upper part human, the under part a fish. The reason of this double nature seems to have been, that the stars appeared to set in the ocean from which they rose again: the period they were below the horizon was about equal to the time they *seemed* to occupy the heavens; the froth of the sea, fish's egg and *half-fish* form, alluding to the presumed stay in the ocean; the dove or human form its occupying air.

The original meaning of ION seems to have been I, *one*, ON, *being*: so Venus was called "Mother of gods and men," also the "Universal Queen."

ION† being the most ancient name for Venus, from it, the Arabs, of Ammonian origin, have their یونس *Unus*, to the latter *Venus* is a near approach, while Jumo and John are pronounced on the Continent as if written with I instead of J.

ION‡ "or ω is the Isis of the Egyptians: or as the mythologists feign, IO was changed into an heifer, and received her

* Hyginus, Fab. 197.

"It was fabled that these fishes (sign Pisces) lived in the river Euphrates, where they found an egg of enormous size. They rolled it on the dry land, where it was hatched by a dove, and after a few days of incubation, out of the egg issued Derceto, the goddess of Syria."—*Duncan's Religions of Profane Antiquity*, p. 79. Pisces just precede the *vernal equinox*.

† See Greek and Roman Mythology for Aon, son of Neptune, or the Ocean.

The famous Argus of the Greeks was fabled to be made of *Eon* wood, at the foot of mount *Pelion* in *Ionia*, that is the fable alluded to the stars or Ions.

‡ "Venus, the famous Astarté of the Phenicians, surpasses all the other planets in clearness and brilliancy of light. *She is the constant attendant of the Sun*, now shining in the firmament after he has set, now beaming in the heavens before he has risen. As the morning and evening star, she was considered to be the faithful companion of the central luminary; in the first character as chasing away darkness; in the latter as flying from it. Her lustrous, though mellowed, radiance conveyed to the warm imagination of the Eastern nations the ideas of love and beauty, and the sacred fabulist represented her as the mother of Cupid. It must not, however, be imagined, that the Venus, or the Cupid, of the Sabiasts, resembled those characters as they are described by the sonnetters and poetasters of later times.

According to the spirit of Sabicism, they held the very highest rank in the scale of adoration, as efficient causes of the procreation of the species. When Venus appears west of the Sun, she rises before him in the morning, and was called *Lucifer*, or the Morning Star, when she appears east of the Sun, she shines in the evening, after he has set, and was then called *Vesper*, or the Evening Star. She occupies each of these positions in turn for two hundred and ninety days. Hence the ancient fables of *Hesperus* and *Lucifer*."—*Duncan's Religions of Profane Antiquity*, p. 17.

human form again in Egypt, under the name of Isis. There, by Osiris, she has a son named *Orus*, the Sun: her image as Samele or Samel סמל, was strictly forbidden in the Jewish books, and is mentioned as having been placed in Solomon's temple: she was the "Queen of Heaven," mentioned by Jeremiah: she was, as Samele, the mother of Bacchus, or the Sun, and ranked among the gods under the name of Thyone. Similar to this apotheosis of the mother of Bacchus, is the assumption of the Virgin, mother of Esa: which, astronomically takes place as the Sun enters Virgo. She was Astrea, who fled from earth to heaven: the Asterie that Persens or the Sun marries; the Hesione (or ES, ION) rescued by Hercules, or the Sun, from the cetes or whale; the IONAH swallowed by the whale.*

Her semetic names were Esta, Vesta, Astarte, Ashtaroth: and among the Hindoos, she is called Durgah. † Few of the Solar Allegories, Jewish or Gentile, exist without the ION, as a god, mother, or wife of the hero: or a dove or star, and often in reference to "light." In these different characters ION will appear in the following pages.

* These fables about the whale, both in Jewish and Pagan allegory, alluded to the Cetus, the sign near Aries.

† Bentley's Ancient Astronomy of the Hindoos, p. 27.

THE CREATION.

THE Hebrews, and (subsequently) also divines, are not agreed, as to whether the world was created at the vernal or autumnal equinox. Those who prefer the latter period, urge as a reason that fruits would then be ripe and fit for man's immediate use: to such I would reply, that the account of Paradise would lead us to suppose man to have been placed in a garden that was not subject to the vicissitudes of the seasons; and fruit must *always* have been on the trees to allow Adam to live without labour. Besides, a life of six months would have brought him to the vernal equinox, when, if the trees were not in bearing, we have the alternative of supposing *he starved in Eden*; or, having laid by a store of grain, was acquainted with the use of fire, and culinary utensils—ideas that do away with the charm of Paradise, and consider him as even *then* eating bread in "the sweat of his brow."

The whole of this argument, about the two periods contested, arises from the Jews having *two* kinds of years; one beginning with the vernal, the other with the autumnal equinox, and each kind of year had its partisans: neither possessing any particularly good ground for their assertions.

From the analysis of other allegories, it appears that the vernal equinox, the renewal or making new of nature, was continually represented under metaphors, and this period was chosen for the account of Creation. A simile of repeated occurrence is the figurative dove preceding "light."

I consider the Venus (ION) as Lucifer* as alluded to in the words, "The spirit of God moved on the face of the waters:" immediately after the mention of the *dove* hovering over chaos, we are told, "God said, let there be *light*, and there was *light*." True, the Hebrew text does not mention "the spirit" under this figure; it is, however, in keeping with the account of the *form of the spirit* at Christ's baptism.

* Lucifer, i. e., *Dearer of light*, so called from being the morning star, foretelling *sun-rise*. The consideration of the allegories hereafter noticed, will bear me out in supposing nothing else was intended by the "spirit" hovering over chaos preceding "light," than this star being visible over a dark sea before the Sun shed "light" over chaos, or the world.

"In the beginning God created* the heavens and the earth:" here is a striking contrast—this little ball of earth and water, called the world, is created at the same time as the immensity of space styled *heavens*: the latter still void, excepting our planet, for not till some *days* after were the Sun, Moon, and stars created. Christian geologists would consider each of these *days* of creation as being a period of myriads of the present years, merely that there may be time for all the changes that the world evidently underwent before man became a dweller on its present surface. Agreeably to this hypothesis, we must imagine the *first four* of these mysterious days or periods, to have passed with only this planet occupying space—an idea difficult for the astronomers to realise—periods, without Sun or stars, more monstrous than the monsters of geology which the Christian teachers of the science would imagine as *then* occupying the earth.

This insignificant earth was even clothed with grass and trees, *a day* before a sun, &c., existed—and *that day*, a period of myriads of years, during which period no sun rose on them, nor did rain fall. I have said, each period must have been of myriads of year—a thousand years are said to be as one day with God: which would give but *five* thousand years as having elapsed before the creation of man—a period, compared with fossil remains, clearly much too short to approximate truth. It appears to me that seven being a quarter of a lunation, that number was chosen as a convenient sub-division of a month, and named by the Ammonian Sabæans from the Sun, Moon, and the planets then known: this nomenclature has come down to all the *Caucasian* nations, notwithstanding all the changes that language has undergone; the English, of Indo-Germanic origin, find the natives of India not only possessing this reckoning of time by weeks, but each day of the week *corresponding* and bearing a name of *identical* import. The Indian observes the Sun's day, *Rab-bar*, as holy to the Sun, the same day that the Latins kept their *Dies Solis*: the present Christians keep it sacred to the same luminary, the Sun, as "Jesus." This division of time seems to have suggested the account of creation being completed in exactly a week—that the observance of the seventh day might have a good reason assigned for it, as it

* With this (Scandinavian) every cosmogonical system we know of agrees, the Mosaic fully as any other, for it evidently supposes the Heaven of Heavens, the abode of Jehovah Elbrin and his angels to have existed before. "In the beginning God made (בְּרָא עֲוֹלָמֹה) the heaven and the earth," out of the pre-existing mass of water. Εξ ὕδατος τὰ πάντα is the fundamental maxim of old Grecian Philosophy; and in the laws of the Indian Menu we read, "The spirit of God hovered, in the beginning of Creation, over the water."—*Foreign Quarterly Review*, Vol. II. Old series.

would have been objectionable for the framers of the law to have said Sunday was kept holy in honor of the luminary whose name it bore, as it would be for the Christians to say so; although that was the reason of its observance with the nations of antiquity, as it is at this day among the Hindoos. The Hebrews calculated their days of the week by *numbering* them, yet kept the seventh or solar day holy. In our version of the commandments, the reason of this day being observed is, that of the rest from Creation: * *this* is the reason we still hear maintained from the pulpits, whilst the other version, that it was instituted to commemorate the deliverance from Egypt, † is never alluded to!

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In the calculation of each day of Creation being a *thousand years*, we meet with this position—Adam being created on the *sixth day*, if that day was of *one thousand years*, he must have died before it was ended; as he is said to have attained 930 years. ‡ The extravagance does not end here, for the *seventh day*, being also 1,000 years, must have occupied more than the lifetime of Seth, who could scarcely have “eat bread in the sweat of his face,” § and at the same time, kept the sabbath holy.

The Hebrew account of Creation in *six days*, has as much foundation in truth as the Zoroastrian account of the operation of 365 days, or one year. “But to assume the six days of Creation to be a copy of the six working days of the week, a question arises how to account for the details of the arrangement: for instance, why the Sun and the Moon are of more recent origin than the grass and plants, and why a separate day is not assigned to the vegetable creation, as well as to the fish and birds. The origin of this apparent irregularity is probably to be sought not so much in physical causes, as in the character of oriental poetry, to which a symmetrical arrangement of clauses and expressions is as essential as with our own harmony of rhythmical sounds. It is easy to refer among the books, more strictly poetical, to innumerable passages, where a sentiment is purposely divided into two parallel parts or clauses, of perhaps perfectly identical meaning, in order to attain this object of a balanced cadence so agreeable to an oriental ear. The difficulties which have often occurred in reconciling Genesis with geology, might have admitted one easier solution in the rules of prosody, and the arrangement of strophe and antistrophe. The whole scheme of

* Exodus, xx. 8., xxxi. 13.

‡ Genesis, v. 5.

† Deut. v. 15.

§ Genesis, iii. 19.

Creation is divided into two correlative parts. The first describes the origin of inanimate nature : the second, of living beings. To the former belong the plants and humble grass of the field, the emblem of everything feeble and transitory, both being accessories and appurtenances of the earth, in order to make it a suitable habitation for living creatures. On the other hand, the heavenly luminaries and "the stars walking in brightness," the

"λαμπροὶ δυνάσται ἐμπρεπόντες αἰθέρι"

take the first rank in the second section of the drama, as being first in the scale of active and animated beings. The worship of the heavenly bodies was, probably, the earliest form assumed by the religious sentiment. The Sun, immemorially adored by Persians and Egyptians, was the visible emblem of the Pythagorean Unity, the leader of the sky, all-mighty, all-generating ; and when Anaxagoras irreverently announced this Great Father of the universe to be only a stone, his more rational philosophy caused him to be persecuted as an infidel. The second moiety of Creation stands then in strict relation and correspondence with the first : the three latter days people with life the material world produced during the three former. The first day brings forth the universal light, which, on the fourth, is embodied and personified in the Sun, Moon, and stars ; on the second day are made the firmament and sublunary waters, which, on the fifth, are inhabited by birds and fishes. On the third day, the land, with its vegetable covering, emerges from the deep, and on the sixth, it receives its appropriate living occupants, who are to be fed, without distinction of graminivorous or carnivorous, on the innocent "green herb which adorns its surface."—See *Machay's Progress of the Intellect*, Vol. I., p. 101.

ADAM AND THE GARDEN OF EDEN.

WE have become so familiar with the word 'Adam,' that at first sight it would seem superfluous to give any explanation of it. The Ammonian language, however, was, from the little we know of it, very significant, and each syllable was a word of distinct meaning. Among Christians the word 'Adam' is applied only as the name of the first man created; among the descendants of the Ammonians who still retain dialects of that language, 'Adam' means merely 'man.' Out of composition the word is 'Ad,' *one, or the lord*; and 'Am,' the Sun.

It was the endeavour of the nations of antiquity to trace their genealogies to the Sun, or heavenly bodies. In India, which probably derived its religion, like ancient Europe, from the Ammonians, we find races of men claiming their origin, some from the Sun or *Sooruj-bunsee*; some from the Moon, or *Chunder-bunsee*; some from the snake, an astronomical emblem, *Nag-bunsee*, &c. So also the accounts of the 'first man' that we find in Genesis, appears to be of an astronomical nature.

The Persians who retained the worship of the Sun, and fire, till converted to Mahomedanism, applied the word *آرام* to the celestial globe; the Hebrew *אֶרֶם* *sparkling, red*, seems to refer to the same, while *אֶרֶם* the feminine of the same word, is used for the earth, or terrestrial globe. Prometheus was said to have brought down 'fire' from heaven to animate his figures made of 'earth.' The account of Adam and Eve appears to be akin to the fable of Cœlum and Terra, those great progenitors.

Ur of the Chaldees, was a noted town of Mesopotamia, "so called from the *sun* being an object of worship there." This country, originally, bore the name of *אֶרֶם* Aram, or Ur-Am; *باغ ارم* the Garden of Aram is the name by which the Greek word Paradise is rendered through the East. This garden was the heavens, the tree was the Zodiac, the twelve fruits, its twelve signs, the six summer signs being considered those of *good*, the six winter ones those of *evil*. Adam touched this fruit of good and evil, that is, the Sun

entered the Zodiac. Man, of *solar* origin, with an *earthly* mother, became a denizen of this world.

Milton calls Paradise the Assyrian Garden; and the legends of the East describe ارم Aram as* "the celebrated but fabulous gardens, said to have been anciently made in Arabia Felix by a king named *Shedad ben Ad*, or *Iram ben Omad*;" شدداد *Shedad* signifies the "strong ones," *i. e.*, the Genii or Elohim: *ben Ad* means sons of 'One.' *Omada* is the same as Adam, the two syllable, being distinct words, are transposed.

The Rabbi Maimonides says, "We ought not to understand, nor take according to the letter, that which is written in the book of Genesis. It is a maxim which all our sages repeat, *above all*, with respect to the work of six days," or in other words, the book of Genesis is *allegorical*.

Christians gravely speak of Adam and the circumstances of the Garden in a literal sense. We will now consider it in that light, when it will appear illogical and untrue.

1. Man, obtaining a knowledge of good and evil, by eating a fruit, *could not have had it before so doing*. This, I maintain, is the state of the beast; but in that first state he was said to be in the image of God.

2. Knowledge is by the exercise of reason, and therein we are superior to the brutes: *why should it be forbidden?*

3. "The Lord God said, behold the man is become as one of us, to know good and evil." There are two inferences: first, that he was not "as one of them *before*"—then how in the image of God? Second, the sin lie in becoming *like God*!

4. Some have asserted, that man was in a state of innocence, *i. e.*, knew only what was good. Then he already possessed *half* of what the fruit could give him? If man only were concerned, this might (perhaps) suffice, but he was in the image of God. Then God knew *only* what was good? Such is the folly of man, when he attempts to adduce any created object as an *image* of the Creator: he lays bare his own ignorance.

5. "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee." With the South Sea islanders this was not the case:—fruits, roots, vegetables, and fish were so abundant and easily procured, that they never laboured till Christians introduced *vices and religion*. The beautiful prairies of America did not present such a scene of thorns, but the rich soil in undulations, as far as the eye could see, threw up

* Richardson's Arabic Lexicon.

a luxuriant vegetation, spangled with a *paradise* of flowers, and over them flitted unnumbered varieties of humming birds, rivaling in their plumage the flowers they sipt. The soil was evidently under *no curse*, unless *great fertility* be it. Babylonia, indeed, might have induced people to suppose *such a curse* on the soil existed; and they ventured to account for the same by a story of a *general curse*. To suit such an anathema on the ground and on man, he ought to have been scarcely able to supply himself, "in the sweat of his face" with mere food. Christians perceiving, aye and thankful for the bounties of Providence that supplies all our necessities, and *luxuries* besides, *will yet* believe this curse. Had man's necessities been as limited as Adam's are said to have been, he would have been a beast, or remained very little removed from one. Necessity is rightly said to be the mother of invention; our bodies have no protection on them from the weather, nor are we bodily able to contend with, or escape from wild beasts; our food even is not so easily procured; but we *have reason* given us that supplies all deficiencies, and gives much more than necessities. A state of helplessness was absolutely necessary to develop reason.

6. It is said, "Thou shalt eat the herb of the field:" had such been *His* order, man would have been *herbivorous*. A statement like this might have been made by people whose superstitions regarding animals (*i. e.*, that they had souls) prevented the use of animal food: such were the Babylonian fire-worshippers. Man's physical structure contradicts it: his teeth are admirably adapted for eating both animal and vegetable food: external nature forbids the idea that he should live on herbs; he would perish on such diet in the colder latitudes; *there* he lives *entirely* on animal food; *there* the "herb of the field" does not even exist.

7. The punishment of the woman is said to be that she should suffer pain in child-birth. Such is the case with the enervated women of civilized nations. No wonder, from the limited intercourse of those times, the assertion was made as a *general curse*, but we know in our times, that the women of savage and half-savage nations *do not suffer*. The Nagpoor women bear children on the road—at their work, and are not confined for a day—no, not for an hour, but continue their journey, or work immediately. Of the natives of King George's Sound,* it is said, "Like other savage tribes, the women suffer little from child-bearing, and even the next day walk out and seek their food as usual."

* Journal of the Royal Geological Society, Vol. I., p. 3, for 1841.

8. "Thy desire shall be to thy husband, and he shall rule over thee." This was agreeable to the ideas of the writers, and also to our feelings. We have nothing to do with the propriety of such a state of female dependance; we must consider what is said to be *His* order, and compare the same with facts. The *Maha-bharat* mentions the marriage of Arjoon and his four brothers with Dhoroop Dabee—such was the ancient Hindoo custom. We find people, called *Koonds*, in the Neilgerry hills, near Madras, and nations in other parts of the world, still practising such a custom; with them, the woman is *not* dependant on man—the latter does *not* "rule over" her.

9. It is said of the snake, it should go on its belly. Then *it could not have done so before*, and, consequently, its form must have been very different. This is evident; its present construction is beautifully adapted to glide *with ease* over the surface of the ground: *where is its punishment?* It is said, it should "eat the dust of the earth." *It does not do so.*

I have given my reasons for considering *no curse* to hang over man, woman, the soil, or the snake. Good men among Christians would agree with me in considering that *quite the contrary* is clearly seen to exist—*His blessing*. But dogmas and doctrines require them to *believe a curse*, while they *see the blessing*, because without the curse what becomes of priestcraft?

10. The most important part is what I come to now. "Till thou return unto the ground, for out of it wast thou taken; *for dust thou art, and unto dust shalt thou return.*" Does this leave the slightest room for saying man is any thing *but dust*?* If anywhere, it was *here* that his soul should have been mentioned: we might have been told (had he such) what should become of it. *Did it require a Redeemer? Was it not worthy of notice?* The enmity that is said should thenceforth exist between snakes and mankind, one would suppose should be most inveterate. We find nothing but the laws of self-preservation ever to have operated. The enmity between men and mad dogs is very evident, and without exception, while harmless snakes exist, that no one (except people wantonly cruel) would think of injuring. Snakes are found only in warm climates; so that with a good section of mankind, this *dread* enmity is a dead letter—a most inoperative *curse*.

* I would advertise the reader, that I am not here writing my opinions (whatever they be) as to man's nature, but criticising the sacred writings, and prove from them, that *in the curse*, on which so much stress is laid, there is nothing to induce us to suppose man ever had a soul, much less that a *typical Jewish dispensation* should last for thousands of years, to be succeeded by the development of a scheme of redemption, for *souls*, that are *not* stated in the passage regarding man - fall, to exist.

These curses on man, woman, and snakes are all of temporal import. Christians allow the *two first* to bear the literal meaning, but wrest the simple affair of the snake into a mystical interpretation. This short passage becomes, in their hands, a great spiritual truth, pregnant of prophetic meaning. The Garden and its occurrences remain unnoticed by priest or Jewish prophet for 4,000 years! during which human heels may have bruised snakes' heads, and snakes bit human heels, *without* being a fulfilment of the curse, but only *figuratively* pointing to the "great event." With that word "Seed" was a more talismanic meaning than the "Seseme" could boast of. The *snake's* seed was fuller of demoniacal purport than the pumpkin-seeds in the Arabian Nights.

The animals of Paradise were harmless; the fruit of every tree was eatable and good for food; *one* was forbidden, though *two* were evidently *not* intended for Adam's use. The fall produces an immense change; and then, besides its altered form, the snake may have been provided with its poison fangs. He has the advantage; man's heel is but a poor means of crushing a head so armed. The poison was immediately supplied; the antidote may have been the lute of the charmer; we have yet to find a better. But how are we to account for injurious and poison-bearing trees and plants? Did the *trees* of Paradise also feel the mysterious change? The tree of "Life" become the tree of "Death?" the tree of "Knowledge" thenceforth bear oblivion-causing fruit?

11. Heaven and Hell are not alluded to; and as regards "life eternal," we are told "*lest* he put forth his hand, and take also of the tree of life and *live for ever*," adequate precautions are taken to prevent his doing so—the cherubins with flaming swords; from which it is clear, he does *not* live for ever. According to the tenor of the account, "knowledge" only was obtained, but not immortality. What an opportunity of becoming immortal had been within Adam's reach, hanging temptingly on the "Tree of Life?" yet he ate it not! nor did the snake, *with all its wisdom*, suggest that an apple of "life" should be eaten along with one of "knowledge." The context would lead us to suppose, that nothing would have remained for cherubins to guard.

Adam and Edom are, in the Hebrew, the same עֲדָם. This was the name of one of the sons of Isaac, called so from his fondness for *red* pottage;* his other name was Esau, because *he* was *red*.† Hence it is evident, that Edom or Adam, and Esau,

* Gen. xxv. 30.

† Gen. xxv. 25.

are synonymous; agreeably to this etymology, we find St. Paul speaking of Esa (*anglice*, Jesus) as the "last Adam."* Adam is also called Esa ☿ probably with reference to an igneous origin—solar fire. Considering, as I do, that both Adam and Esau are allegories of the Sun, it does not surprise me that St. Paul should draw similitudes between them.†

. If we take the boundaries of Paradise, as defined by the rivers Euphrates, Tigris, Nile, and Indus, we shall see that it includes the regions where Sabeanism originally flourished. In the inaccessible and barren mountains of Kurdistan, that offer nothing to the cupidity of the Mahomedan, there still exist the descendants of these ancient Sabeans, called Yezidis.‡ The Shak Adi that they reverence, the Ad-essa of the Bramins, the Ad-nath of the Buddhists, are, in my opinion, the same as Adam of the Bible—the Sun. The identity is confirmed by the Buddhist and Bramin alike pointing to the Western end of the Hindoo Kos, where the Himalyahs terminate in the Ammenouian plains, as the former locality of the deity. In these plains, that most ancient kingdom, Assyria, arose, and I think it will not be long ere the laurels of antiquity will be stript from Egypt; she will give up the claim to have been

"Mother of sciences and the house of gods."

Already the eyes of European savans turn from the hieroglyphics of Egypt, and with wonder decypher the phonetic characters on the mysterious slabs and monuments of exhumed Nineveh. They begin to perceive that the Indo-Germanic nations were colonies from Assyria. Bryant had shewn§ that the idolatry of Egypt, Asia Minor, and Europe, was of Ammonian origin. Tod has done the same for the Indian allegories. These two have followed the silken skein through the mazes of mythology, treating their subject etymologically, and comparing the identity of forms and ceremonies. Those who have followed quite an independent course, and have studied the progress of architecture, find themselves led to the same Assyrian source. We find the learned Germans decyphering the tri-literal and tri-lingual inscriptions of Nineveh, and proving that they were addressed to three nations, who may be said to represent the whole Caucasian race. It was in this Sabean kingdom, that

* I. Corinthians, xv. 45.

† Romans, v. 14.

‡ This name, I think, is derived, like the Izeds of the Persians, from *Is*, *fire*, and *Ad*, *one*.

§ Analysis of Ancient Mythology, Vol. I, p. 190-284; also Nuttall's *Clas. Dic. Art*, "Gods."

they imbibed the rudiments of those astronomic *myths* that their descendants carried over Europe and Asia, though differing from each other, yet bearing strong marks of identity.

Mallet, in his *Northern Antiquities*, tells us that "the principal Deity among the ancient Danes, after ODIN, was FRIGGA, or FREA, his wife." It was the opinion of all the "Gothic" nations, of the ancient Syrians, and of the first inhabitants of Greece, that the Supreme Being, or Celestial God, had united with the Earth to produce the inferior divinities, man, and all other creatures. Upon this was founded that veneration they had for the Earth, which they considered as a goddess, and the honors which were paid her. They called her MOTHER EARTH, and MOTHER OF THE GODS. The Phœnicians adored both these two principles under the names of TANTES and ASTARTE. They were called by some of the Scythian nations JUPITER and APIA; by the Thracians, COTIS and BENDIS; by the inhabitants of Greece and Italy, SATURN and OPS. All antiquity is full of the traces of this worship, which was formerly universal. We know that the Scythians adored the Earth as a goddess, wife of the Supreme God; the Turks celebrated her in their hymns; the Persians offered sacrifices to her. Tacitus attributes the same worship to the Germans, particularly to the inhabitants of the North of Germany. He says, "They adore the goddess HERTHUS, meaning the EARTH," and gives a circumstantial description of the ceremonies which were observed in honor of her, in an island, which he does not name, but which could not have been far from Denmark. We cannot doubt, but this same goddess was the FRIGGA or FREA of the Scandinavians. The word Frea or Frau signifies a woman in the German language. After a short digression, our author proceeds, "This FREA became, in the sequel, the goddess of love and debauchery, the Venus of the North, doubtless, because she passed for the principle of all fecundity, and for the mother of all existence. It was she that was addressed in order to obtain happy marriages and easy child-births. She dispensed pleasures, enjoyments, and delights of all kinds. The Edda styles her the most favourable of the goddesses, and in imitation of the Venus of the Greeks, who lived in the most tender union with Mars, Frea went to war as well as Odin, and divided with him, the souls of the slain; and indeed, it would have been hard if the goddess of pleasures had been deprived of an amusement which her votaries were so fond of. It appears to have been the general opinion, that she was the same with the Venus of the Greeks and Romans, since the sixth day of

the week, which was consecrated to her under the name of Fretag, Friday, or Frea's day, was rendered into Latin *DIES VENERIS* or Venus's day." Mallet adds in two notes to the above passage—"The Lydians, and other people of Asia Minor, acknowledged her under the name of *Rhea*, which is doubtless the same as Frea with a different aspiration." "She was also known under the name of *Astagod*, or the goddess of love, a name which is not very remote from that of *Astarte*, by which the Phœnicians denoted her, and under that of *Goya*, which the ancient Greeks gave to the Earth. She was sometimes confounded with the Moon, who was thought, as well as her, to have influence over the increase of the human species, for which reason the full moon was considered as the most favourable time for nuptials?"*

I consider Odin the same as Adam—the Sun; as in other allegories of the Sun, for instance, Osiris and Hercules, Odin is described as king, conqueror, and law-giver. The mythology regarding him, came originally from Persia,† according to Mallet, but in my opinion, from Assyria. His name may be compounded of AD or OD, *one*; and IN or AIN, a *fountain*.

Mallet notices FREA being the same as *Astarte*, the *Venus* of the North, and "sometimes confounded with the Moon." The reader, on referring to the Article ION, will perceive there was no *confusion* in such a representation.

Before leaving this subject, I would notice, how fear prevents people from thinking, and superstition constrains them to assent to impossibilities. "And to every beast of the earth, and every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: *and it was so.*" Christians reading this assertion about *all* animals, pass it over without considering the physical impossibility of that large class in creation—the carnivora—eating the '*green herb.*'

Tigers grazing with cattle, and hawks picking up grain with pigeons, is not too monstrous an idea for their belief. Quite regardless of the glaring inconsistency, they will also expatiate on the wisdom of the Creator, adapting the external and internal structure of every animal to the nature of the food it was intended to live on.

* Mallet's Northern Antiquities, Vol. I., p. 77, *et. seq.*

† Ditto Ditto, Vol. II., p. 129.

ADAM'S POSTERITY.

THERE are two accounts of Adam, both commencing with his creation. In the *first*, 'God' creates every thing, male and female, including human beings; pleased with all, He blesses them. This narrative occupies the first chapter of Genesis, to the 3rd verse of the second chapter, and is resumed with chapter V. The *second* account commences with the 3rd verse, second chapter giving us the mysterious story of Eden, where Adam *alone* is created, living some time in the Garden, and eating of every tree, but that of knowledge—at least such is the inference. Eve is *made* from a part of Adam, not *created*, on the *sixth day*, with him, as stated in the *first* account. The second account is further distinguished by the use of the words—"The Lord God."

There are also two accounts of Adam's children, the *first* is of EVE bearing Cain and Abel, and occupies the whole of chapter IV., excepting the two last verses, which appear to have been inserted to connect the two accounts. In this account, Abel seems to have been killed without leaving any children. We might suppose *all* mankind to have been descended from Cain.

The *other* account, continued from the 3rd verse of chapter II., opens with chapter V.: we have the *entire* history of man, from the creation of Adam to the time of Noah, in which no mention is made of *Eve*, *Cain*, or *Abel*. If Seth was born *after* the two others named in the first account, it is strange that *he* alone should be mentioned, especially as Adam is said to have begat sons and daughters *after* Seth.

"And Adam lived an hundred and thirty years and *begat* a son in his own likeness after his image." Are we to suppose that Cain and Abel *were not* 'in his own likeness after his image?' In this 'book of the generations of Adam' even 'righteous Abel' passes unnoticed.

The fabulous account of Eden *names* the first woman EVE; and Eve again occurs in the fable of Cain and Abel: while the *first* account of creation to 3rd verse of chapter II. (using the word 'God,') makes no mention of Eve. If the reader will pass from the last quoted verse to chapter V.

he will perceive it to be a continuous narrative, not at all requiring the account of *Eve*, *Cain*, and *Abel*, to make it intelligible. The interpolation extends from the fourth verse of Chapter II. to the twenty-fourth verse of Chapter IV.

Of the first part of this interpolation, the garden and its incidents, I have written at length. The fable of Cain and Abel abounds with as many improbabilities and impossibilities as that of the garden *by the same hand*. Adam is described, as without ingenuity, sufficient to suggest the covering of fig leaves. How did he and Eve live, till Cain *grew up* to be a tiller of the ground? Fifteen or twenty years must have elapsed before Cain could carry on his agriculture; for he *singly* must have *invented* and *made* implements of tillage and husbandry; and, besides, *made use of them*!

Though it is impossible he should have done all this, the picture is of an ingenious and industrious man: we can find no fault with *the character*, but on the contrary, it appears far better than that of Abel, the shepherd; nor can we cavil at his simple offering of "the first fruits of the earth," the food of the hermit and sage; yet "unto Cain, and to his offering, he had not respect."^{*} An action without a reason is *caprice*, and this is the *nature of the accusation* the writers and believers of the account are guilty of. Abel's *bloody* offering, "of the firstlings of his flock," is respected! Why?

This sacrifice of the lamb (*Aries*) is held by divines as typical of Christ, while St. Augustine considers the shepherd Abel* also as sacrificed to God and a type of Christ.

A great inconsistency is the fear of Cain, "that every one that findeth me shall slay me." Abel was dead; the only man, besides himself, then living, was Adam, for Seth is subsequently mentioned as being born. Who were alluded to by "every one?" Such an expression could be used only towards a *number of people*. How could he be a fugitive? Who did he fly from? But having *fled*, we may suppose he no longer lived with Adam and Eve. How these latter lived without the assistance of Cain, Abel being dead, is a query: another, did Cain build a *city* with no one to assist him? and who occupied this city?

There is a passage also in the chapter that is perfectly unintelligible, "And unto thee shall be his desire, and thou shalt rule over him."[†] God is described as saying this to Cain. Did

* Abel, *the good*, was a personification of the Sun in the summer months; while Cain, was evil, of the winter months; who kills Abel as Y, in which sign the year ends. Just as Osiris, the Sun, is killed by the evil Typhon.—See also *Pic. Dict. of the Bible*, Article "Sacrifice"

† This appears to be a part of the curse on Eve, repeated by a mistake of the transcribers. See GEN. III. 16.

this signify that Abel's desire should be towards Cain, and Cain should rule over Abel? This does away with God's omniscience: did he not foresee the impossibility of any thing of the kind in the death of Abel?

Like the story of the garden of Eden, the narrative of Cain and Abel is remarkable for three things:—

1. *Naming* the woman Eve, *חַוָּה*
2. Using the words, *יְהוָה אֱלֹהִים*, *Lord God*.
3. Omitting all reference to *time* and the *AGES* of Cain or Abel, or *what year* of Adam's life they were born in.

The *second* account of the posterity of Adam, is the reverse of the above, commencing with Chapter V.

1. Eve is not *once* mentioned.
2. *יְהוָה* does not *once* precede *אֱלֹהִים*
3. Adam's *age*, when he "begat a son," and *time*, is prominently marked.

1. "This is the book of the generations of Adam. In the day that *God* created man, in the likeness of *God* made he him.

2. Male and female created He them, and blessed them, and called *their* name Adam, in the day when they were created."

The second verse would imply that Adam was both male and female; so the Hindoos teach, that before generation or creation could commence, God, according to their ideas, being androgenus, separated the masculine from the feminine principle, just as *woman* is taken *out of* man.

Πρωτογενος, the *first-born*, is described as of a *two-fold nature*.* Venus, too, called by the ancients "mother of gods and men," was sometimes depicted androgenus, and with a beard.

"Quæ quoniam rerum natura sola gubernas."

To the birth of Noah there is no name worthy of notice, except Enoch, who is supposed *not to have died*, and is considered a type of Christ. To this I make no objection, as his age, 365, corresponds with the number of days in the *SOLAR* year.

* 5th Orphic Hymn.

THE DELUGE.

NOAH AND HIS SONS.

THE deluge is treated of as an actual occurrence in the Bible, and so believed by Christians. Fossil remains, with the marks of the action of water, shells on mountain ranges, must have been noticed by men as they became civilized. Seeing these things, a tale of woe was invented—the drowning of the whole human race; as with Mount Etna, seeing its eruption, they imagined a giant under it, whose struggles caused the earthquake, whose mouth vomited flames and smoke. And as these fossils, &c., suggested a deluge, they continued to be appealed to as corroborative of the same down to a very late period, when researches in geology shewed that *man* had *not* suffered a deluge, but that former creations, animals that no longer exist, were swept away, to be replaced by man, and the animals that now surround him.

“What an immense field for reflection is opened to the mind of the philosopher, by a survey of the discoveries to which fossil osteology has conducted us! We read in the successive strata, the successive efforts of creative energy, from the sterile masses of primitive formations, up to the fair and fertile superficies of the globe, enriched with vegetable and animal decomposition. We find that there was a time when life did not exist on this planet: we are enabled clearly to draw the line between inanimate and organized matter, and to perceive that the latter is the result of a distinct principle—of something superadded to, and not inherent in the former. We also contemplate a progressive system of organic beings graduating towards perfection through *innumerable* ages. We find the simplest animals in the earliest secondary formations. As we ascend, the living structure grows more and more complicated, until it terminates in man, the most perfect animal we behold. And shall we say that this march of creation has arrived at the furthest limit of its progress? Are the generative powers of nature exhausted, or can the Creator call no new beings from her fertile womb? We cannot say so. Revolution has suc-

ceeded revolution—races have been successively annihilated to give place to others. Other revolutions may yet succeed, and man, the self-styled lord of the creation, be swept from the surface of the earth, to give place to beings as much superior to him as he is the most elevated of the brutes. The short experience of a few thousand years—a mere drop in the ocean of eternity, is insufficient to warrant a contrary conclusion; still less will the contemplation of past creation, and the existing constitution of nature, justify the proud assumption that man is the sole end and object of the grand system of animal existence.”—*Cuvier's Fossil Remains*, Vol. XI., p. 21.

“The result, then, of all our investigations, serve to prove that the human race *was not coeval* with the fossil genera and species: for no reason is assigned why man should have escaped from the revolutions which destroyed those other beings, nor, if he did not escape, why his remains should not be found intermingled with them.”—p. 23.

Allowing Noah to have saved a few men and animals, the bones of all those said to be destroyed would have remained in a fossil state.

“Where then was the human species during the periods in question? Where was the most perfect work of the Creator—*this self-styled image of the divinity*? If he existed any where, was he surrounded by such animals as now surround him, and of which no traces are discoverable among the organic fossils?”—p. 63.

These are positive proofs against the deluge of the Bible and of the ancients. I now come to the negative.

In the few generations from Adam to Noah, we cannot imagine a *very large* population, allowing of casualties. If men were *very* wicked, let us enquire *what kind* of wickedness could exist in such a primitive community. Incest could not be avoided, if the first man and woman born in the world stood in the relation of brother and sister. What we should consider incest was lawful among the Jews in after times: nor could adultery be considered a grave offence, since the customs in Jacob's time were so lax, and the latter's conduct is not mentioned with disapprobation. When property consisted of food and *perhaps*, raiment, *theft* could not be of a very heinous nature. Their wickedness could not be drunken debauchery; for it remained for the “just man,” Noah, to express the juice of the grape and introduce a brutal vice among men. The only thing that the circumstances allow, is a set of wrangling, fighting beings, in which case deaths would be greater, and, consequently, reduce the population to a much smaller number

than would suit the terrible picture of death and destruction of a drowning world that the writers would wish us to imagine.

The *necessity* of a deluge is not at all apparent. He that created could also *regulate* His works. Were it His wish that certain individuals be removed, they might have passed from the face of the earth without leaving a posterity to perpetuate their *wickedness*.

The means employed for saving some of *all creatures*, and Noah's family, are inadequate. Had it been merely said they were miraculously saved, we might doubt and find no counter-proof, except in the fossil remains differing from existing beings; *but natural means should be adequate*. The size of the boat, compared with the number of animals, including *food for all* to last them about a year, is out of all proportion. A vessel, 150 yards long by 50 broad, and 15 yards deep, divided off into three stories, would not contain any one of the principal menageries of Europe, *without their food for one year*.

There are myriads of kinds of living beings, of which those called *clean* are very numerous; yet Noah is said to have taken *seven* of each of these, and pairs of all the unclean. In our ignorance, we may be allowed to wonder what kind of food was put by for the innumerable *carnivora*—what kind of flesh that should keep for a year. Giants are also afterwards mentioned for David to destroy: either Noah saved some of these, or they were a subsequent monstrous *creation*, with extra fingers, &c., and stood ten feet high.

The fishes and amphibious animals *may* have found quarters and food, but the different kinds of whales and morses, in pairs, must have found it very inconvenient.

Noah's small family must have found sufficient employment, giving out food to so small a menagerie, and cleaning out the filth and dung daily—a shame on European civilization that tolerates, nay cherishes, such idle tales. "Oh, Solon, Solon, the Greeks are but boys yet."

Should any affirm that fishes and things that lived in water need not have been taken into the ark, I reply that if the water of the deluge were salt, the fresh-water animals must have died, and if fresh, the marine ones would have perished. What would they eat, in or out of the ark? They mostly live on insects and vegetation under shallow water, or on the margin of rivers and lakes; such insects, animalcular or vegetation, could not have been produced out of the ark; all the earth, even to the tops of the *mountains*, being under water, what they could subsist on *in the ark* is an enigma?

It is not optional with *the believer* to think that whales, fishes,

&c., were *not* taken into the ark, since the Bible narrative affirms that every *living substance* was destroyed, what was upon the face of ground—"and Noah only remained alive, and *they that were with him in the ark.*"

In writing of the creation, I did not touch on the subject of all animals being created in pairs, as the account of the deluge reduced them to the same predicament. Did the trees and grass survive a year's submersion? On the retiring of the waters, did trees stand laden with fruit, for those beings that live on them, or shrubs appear in full blossom for the bee and the humming bird,* or grasses and plants droop with heavy seed?

After a deluge of the nature described, I should say that the earth would have presented a most dreary appearance: not a living tree, nor a blade of grass, but every thing coated with a deep alluvial deposit, through which, *if* the branches of the larger trees protruded, they would be perfectly dead. Instead of this natural appearance, which is seen *yearly* to be the result of an inundation of even *short* duration, on the banks of Asiatic rivers, as well as on the low country of the Nile, we are told that the dove brought "in her mouth an olive leaf plucked off." An olive leaf to exist is an impossibility; since only seven days previous, "the dove found no rest for the sole of her foot"—"for the waters were on the face of the whole earth."†

I have so far shown, that the earth was not in a fit condition—being void of vegetation—to support those birds, beasts, fishes, and insects that depend on the vegetable kingdom for food. The position of the carnivora was more perplexing. For if *only seven* of each kind of "clean beast," which are what the carnivora live on, were let out of the ark, it is impossible that the pairs of lions, tigers, panthers, leopards, hyenas, wolves, dogs, jackalls, &c., could subsist. If any one urge that the herbivora would increase and multiply, let them remember that, besides the original stock being decimated, they almost, without an exception, bear but *one* young one at a birth, whilst the carnivora generally bear *two* at a time, and some of them as dogs, jackalls, &c., *more*.

Besides the havoc that the carnivora must have carried on on the "clean beasts," we are told that Noah was no sooner out of the ark than he offered upon an altar he built, "of every clean beast and of every clean fowl;"‡ and as he is told, "Every

* See J. Gould's Works, for the great number of varieties of humming birds.

† In a note to the "*Douay Bible*," the Rev. Dr. Denvir accounts for the raven not returning, by supposing that it found carcasses to eat. What! after a year?

‡ Genesis, viii. 20.

moving thing that liveth shall be meat for you, even as the green herb have I given you all things,"* we may suppose he and his family began to live on these animals *also*.

Christian writers have confined themselves to the possibility of the ark containing *all* the living creatures in pairs of unclean, and seven of clean kinds, with food sufficient, *without touching on the difficulties that beset the same on being let out of the ark*. Calmet says, "If we reckon the Hebrew cubit at twenty-one inches, the ark was 512 feet long, 87 wide, and 52 feet high; and its internal capacity was 356,600 cubical cubits. If we suppose the cubit to be only eighteen inches, its length was 450 feet, width 75 and height 45. Its length exceeded that of most churches in Europe. The height might be divided into *four* stories, allowing three cubits and a half to the first, seven to the second, eight to the third, and five and a half to the fourth, and allotting five cubits for thickness of the top and bottom, and the floors. The first story might be the bottom or hold; the second a granary or magazine; the third might contain the beasts; and the fourth the fowls. But the hold not being reckoned as a story, and serving only as a conservatory for fresh water, Moses says, there were but three stories in the ark; and when interpreters say four, they include the hold. Some reckon as many stables as there are kinds of beasts, which is not necessary; because many kinds of birds and beasts, which live upon the same food, might very well live together.

The number of beasts taken into the ark is not so great as imagined. We are acquainted with about a hundred and forty or a hundred and fifty species of quadrupeds; of birds, more in number, but smaller in size: of reptiles, thirty or forty species. We know not of more than six species of beasts larger than a horse; very few equal to a horse, and many much smaller, even under the size of a sheep; so that all the four-footed beasts, including 3,650 sheep, if they be supposed necessary for the nourishment of such animals as live on flesh, at the rate of ten sheep† daily, scarcely occupy more room than 120 oxen, 3,730 sheep, and eighty wolves. Among birds, few are larger than a swan, and most less. Reptiles or creeping animals are generally small; many can live in the water, and these it might not be necessary to take into the ark.‡ All the

* Genesis, ix. 3. The inference is, that mankind did not previously eat animal food.

† Ten sheep a day for pairs of all the kinds of carnivora! Two lions, two tigers, two panthers, two leopards, two wolves alone, could not live long on ten sheep a day.

‡ I have already objected to this idea.

beasts might easily be lodged in thirty-six stables, and all the birds in as many lofts, allowing each apartment fifty-two and a half feet in length, twenty-nine in width, thirteen and a half in height. There might have been more than 31,174 bushels of fresh water in the hold, which is more than sufficient* for drink to four times as many men and beast for one year as were in the ark. The granary might contain more provisions than were necessary for all the animals during one year, whether they all lived on hay, fruits, and herbs (which is very probable, on this occasion, there being none which, in case of necessity, might not subsist without flesh,†) or whether there were sheep kept as food for such animals as live on flesh. Noah might also find room on the third story for thirty-six cabins for household utensils, instruments of husbandry, grains, and seeds; for a kitchen, a hall, four chambers, and a space of about forty-eight cubits in length to walk in."

After giving the above extract, the Rev. Mr. Buckley says:—"Such is the substance of Calmet's reasoning, but modern discoveries have so greatly augmented‡ the variety of species of beasts and birds, that the number of them seems sufficiently great to render the argument he has adduced somewhat doubtful."

The idea of spare space for air, exercise and ventilation, is well imagined for Noah and his family's use, and contrasts well with the subsequent idea of "torpid," "fasting," "folded into small space," "motionless" animals. *They* did not require room for exercise, nor was ventilation necessary for *them*. The door was closed (vii. 16), and only ONE window existed to the ark (vi. 16.)

"Nevertheless, many animals which feed on flesh, can endure long fastings; others were torpid in certain degrees of cold; others fold themselves into a very small compass, and pass their time with little or no motion. As to trees, plants, and vegetables in general, we know that most of their seeds endure water for a long time without rotting; that the taller trees were not long wholly covered with the water of the deluge;

* He may fancy it *sufficient in quantity*; how did it keep *fresh* for one year? and did no urine or dung find its way down from the immense number of beasts, birds, &c., above to the granaries and water *below* them?

† This is the same as saying that the carnivora could, in case of necessity, live without flesh! Hay-fed lions and fruit-fed tigers must have been mild animals.

‡ How discoveries could *augment* varieties it is difficult to conceive: he means that dogmatical assertion could no longer withstand the fact that the animals of creation were really *too numerous*.

and that the eggs,* &c., of insects, though extremely numerous, might be attached in various corners of the ark, and occupy little space.

"But the great question is, whether the Deluge was, of necessity, really universal.† The difficulties attendant on this supposition are well summed up in Kitto, p. 212, *seq.*; and the solution proposed by Bishop Stillingfleet, and followed by numerous divines, adopted, viz., "That as the object of the Deluge was to sweep man from the earth, it did not extend beyond that region of the earth which man then inhabited, and that only the animals of that region were preserved‡ in the Ark."—(See Calmet's *Dic. by Buckley*, Article "Ark.")

Calmet's reasoning is a sample of the manner in which Christian divines insisted on the fact of all living things being saved in the Ark, dogmatically affirming the size to be quite adequate to contain all with food for one year. But when they perceived, and that but lately, that the animals of the whole creation were far too numerous to be contained therein, they use all kinds of subterfuges. I leave the reader to compare these with the notes I have added.

After the Deluge, the Rainbow is said to have been made as a covenant: it follows that rain could not have fallen before that of the Deluge, for then the prismatic reflection of the Sun's rays from the drops of rain must have constituted a bow as it is termed. If we go back to Adam's time, we are told rain had not as yet fallen; this is impossible, since we find marks of rain having fallen, on the sandstone formations which must have existed before the creation of man. Or are we to suppose that rain fell, but that no bow was formed?

The ancients had a number of allegories of a person being confined in an ark or a coffer; let us notice some of them.

Osiris, under which name the Egyptians personified the Sun,§ is said to have been confined in an ark. I have before noticed

* The things themselves were taken, not their eggs, (vi. 19, 20) else we might fancy eggs of birds were kept instead of the birds. The eggs of insects remained unhatched a whole year? a circumstance that never takes place in nature.

† If "all the high hills, that were under the whole heaven, were covered, and the mountains were covered," (vii. 19, 20) it could not be but universal. Even if we imagine such tall trees, that their branches were out of water, when the mountains were submerged, they could not have lived with their roots in water a whole year, since the dove, at the end of that time, could not find rest for even the sole of her foot.

‡ If the highest mountains were submerged during the Deluge, the Ark, with its contents, must have been in a very rarified atmosphere—too much so for any animals to have lived in.

§ Parkhurst's Heb. Dic., Article אֲרוֹן See Serapis. Macrobius Sat., L. I., c. 21—also Bryant's Analysis, Vol. I., p. 239.

that a *lunette* was the hieroglyphic for a month. Which month the λαρνακα-μήνησιν, *crescent-shaped ark*, had reference to, is explained by the *ram's heads* at each end of his vessel—the sign *Aries*. Consequently, when the Romans adopted this ceremony, it was placed in their calendar as occurring in March.

“Upon the nineteenth day of the month (that is, *two* days after the hiding of the Osiris), the Egyptians go down at night to the sea: at which time the priests and supporters carry the sacred vessel. In this is a golden vessel, in the form of a ship, or boat, into which they take and pour some of the river water. Upon this being performed, a shout of joy is raised: and Osiris is supposed to be found. Upon this recovery of Osiris, the priests brought a sample of the most fruitful kind of earth, and put into the water which was in the sacred Scyphus. To this they added the richest gums and spices, and the whole was moulded up into the form of a vessel similar to a *lunette*.”

The mourning for Osiris' death seems to have been turned into joy, and the priests then addressed the people, “*Comfort yourselves, all ye who have been partakers of the mysteries of the deity thus preserved: for we shall now enjoy some respite from our labours.*” To these were added the following remarkable words, “*I have escaped a sad calamity, and my lot is greatly mended.*” At such times there seems to have been an invocation made by the people to the dove ΙΩΝΑΗ, which was probably introduced to their view: *Ἰὼ Μακάρα Δαμνὰ ἡφόρος Hail to the Dove, the restorer of light!* The principal rites of Egypt were confessedly for a person lost, and consigned, for a time, to darkness: who was at last found.*

Christian divines have said, as well as Greek and Romans, that *Osiris was the Sun*: such being the case, the whole account is clearly a Solar Allegory. The hiding of Osiris being the ending of the year, lamented as dead and past, which is succeeded by rejoicings at the commencement of the new year: whilst the Morning Star, Venus, as the *dove*, the Harbinger of returning day, is hailed.

“Sweet pledge of day
That crowns the smiling morn.”

It is a principal inherent in hieroglyphic representations that *myths* should grow out of them. Such are the vagaries of the human mind, that the imagination cannot be presented with certain data, but similes and embellishment suggest themselves.

* Bryant's Analysis.

This may be the basis of much poetic feeling; the fountain of many beautiful and pleasing ideas: yet through the wildest imagery there is a train of reasoning, giving that which had no foundation in reality,

"A local habitation and a name."

Prosaic minds, unable to appreciate such flights, and deceived by the apparent connection or just reasoning that exists throughout the fables, are apt to look at them through the medium of their own matter-of-fact ideas, and treat the whole as actual occurrences.

How often do we see children, and men too, on having a circle before them, perhaps thinking or speaking of other matters, go on adding the eyes and other features that form a human face?

Such, I imagine, was the first step towards the personification of the Sun: for having represented it hieroglyphically by a circle with rays, it soon became a *human head, emitting rays*.

We may be partly indebted to a defect of language; some people having no *neuter nouns*, and using the masculine or feminine genders to even inanimate things. The pronoun "*it*," as applied to the Sun, raises an idea simply of the *thing* itself: *he* being substituted, the imagination presently furnishes a human actor, and our school days have left on our minds the heathen Apollo.

So also "*she*," as applied to the *Moon*, immediately suggests the "*chaste Diana*." But even without the least reference to our childish impressions (thanks to our *Christian* education), we find the expressions of poetic feeling inseparable from such like imagery,

"Silent the moon pursued her way,
Through countless stars and cloudless sky;
Whilst not a breath on slightest spray,
Disturbed the noiseless harmony."

The constellations once being imagined rudely to represent animal forms, for easier reference, it was not a great stretch of imagination that pictured the Sun, as Hercules, destroying those animals; or as Apollo, passing, in his car, between the horns of the 'bull,' through the mouth of the 'lion,' or crooked elaws of the 'crab.'

Another ark or boat adventure is that of Perseus, who is born of the Virgin, Danae, the conception being miraculously attended by a *golden shower*. He, too, is hid in an ark, and being pushed off to sea, reaches Seripha. This hero is described as an

Assyrian, which, in plain words, signifies that the allegory was of Assyrian origin. He is married to Asterie.

Noah is, like the others, an allegory of the Sun, he was also termed 'Nus,' and we have the allegory of Dionusus exposed in an ark, and wonderfully preserved.

As in the Creation, *six* days elapse before the day of *rest*; so also exactly *six* hundred years of what is called Noah's life, are passed before the *seven* hundredth opens with *rest*.

Christians, considering Noah to be a man, have *made a division* in the meaning of the thirteenth verse of Chapter VIII. of Genesis, quite unwarrantable. They consider "the six hundredth and first year" to indicate Noah's age, while "the first month, the first day of the month," shew the time of year that the Deluge is supposed to have ended. Viewing the whole as a Solar Allegory, the passage is clear: the Noahic period of six hundred years being completed, the next day is allegorically Noah's birth-day, and *de facto* new year's day.

Here is the addition table, the child's play, by which Christians determine the age of the world when the Deluge took place:—

It is said Adam was 130 years old when he	
begat Seth: this gives A. M.....	130
Seth begat Enos when he was	105
Enos begat Cainan when.....	90
Cainan begat Mahalalel at.....	70
He lived to the age of 65 and had a son.....	65
Jared begat Enoch at.....	162
Enoch begat Methusalah at.....	65
He begat Lamech at	187
Lamech begat Noah at.....	182
Noah was 600 when the flood was on the earth	600

1,656

For this sum to be correct, all these Patriarchs must have been born on the same day of the year: for if you say that Adam may have exceeded 130 by a day or two, when Seth was born, I have as much right to imagine a greater latitude, and allow eight or ten months in excess of each age mentioned; which spare months and days, added to the nineteen generations, will give an uncertainty of six or seven years.

Besides this, as the *Christian* geologist would make each day of creation 1,000 years, they should add 6,000 years (to the calculation I have exposed) to arrive at *their* geological age of the world.

To recapitulate: the hieroglyphic of the 'month,' i. e., lunette, suggested a tale of a boat: so the physical appearances of the action of the water suggested a deluge, which was made to convey a moral—a *wicked* race had been destroyed. And here the boat offered the means, which, in their ignorance, they thought adequate, to save some of "all flesh" to replenish the world again with life.

The division of the ark into *three* stories, was evidently in imitation of their cosmological division of nature into "heaven above, earth beneath, and water under the earth:" suited to their three animal kingdoms of *birds*, *beasts*, and *fishes*; a supposition more agreeable to the passage than Calmet's idea of four stories, merely to give a space for the 'drinking water.'

Over Europe, even to India, we find Solar Allegories, differing from each other. Whatever *embellishment* may accompany the account of *man in a boat*, it is ALWAYS A CEREMONY OF THE VERNAL EQUINOX.

"Among the many remarkable festivals of Rajas—than kept with peculiar brilliancy at Oodepore, is that in honor of Gouri or Isani, the Goddess of Abundance, the Isis of Egypt, the Ceres of Greece. Like the Rajpoot Satarnalia, which it follows, it belongs to the *vernal equinox*." The rites commence when the Sun enters *Aries*, (the opening of the Hindoo year) by a deputation to a spot beyond the city, "to bring earth for the image of Gouri."*

"Wherever the rights of Isis prevailed, we find the boat introduced as an essential emblem in her worship, whether in the heart of Rajasthan, on the banks of the Nile, or in the woods of Germany. Bryant furnishes an interesting account from Diodorus Curtius, illustrated by drawings from Pocock, from the temple of Luxor, near Carnac, in the Thebaid, of "the ship of Isis," carrying an ark; and from a male figure therein, this learned person thinks it bears a mysterious allusion to the Deluge. I am inclined to deem the personage in the ark *Ostris*, husband of Isis, the type of the Sun, arrived in the sign *Aries* (of which the rams' heads, ornamenting both the prow and stem of the vessel, are typical,) the harbinger of the annual fertilizing inundation of the Nile; evincing identity of origin as an equinoctial festival with that of Gouri (Isis) of the *Indu-Scythic* races of Rajasthan."†

"From the numerous points of identity, which the religious

* Tod's "Annals of Rajasthan," p. 570.

† "Tod's Rajasthan," p. 573.

systems of India and Persia present, with that of Greece, and this last with that of Scandinavia, many men of high eminence in literature and philosophy have been led to infer an original community of religious faith in a common country,* whence the different stems or tribes took their departure in different directions.

"The resemblance between the Grecian and Indian system has been shown by Sir William Jones, and other distinguished scholars; that between the Grecian and Scandinavian religions had been already pointed out by Skule, Thorlacius, and others, when, in the year 1816, the Royal Society of Denmark offered its gold medal for the best essay on the following subject, "A historical critical solution of the connection existing between the religion of the Old Northerns, especially the Scandinavians, and that of the Indo-Persian nations, with a comparison of the traditions, language and monuments of this national family." The prize was gained by the two first books of the works now under consideration, sent in anonymously, by its author, the learned Finn Magnusen.

"We may safely say, that until of late years, the true nature of ancient religious systems was never thoroughly undertook. Long was it believed that the heathen religions were the devices of evil spirits, to procure worship for themselves in opposition to the true God; or men held with Euhemerus, that the gods of the nations were mere deified mortals.

"But the knowledge of the sacred books of India has put a final end to these fancies: for in the Indian system the allegory and the symbol are, in the majority of cases, so apparent, as to strike the eye of the most unattentive observer." Further on, the reviewer says, "Every mythic tale of their old religion, was interpreted historically, heaven was brought down to earth, all was mortalized. Whereas, if there be a position true in the history of mythology, it is, that the deities were before the deified, i. e., the powers of nature were personified long before men dreamed of raising their fellow-mortals to heaven and worshipping them. Hercules, that is the Sun-hero, for example, annually careered along the Zodiac, vanquishing in his road, the monsters who opposed him, long before, as the son of Alcomene, he was born in Thebes." (*See Foreign Quarterly Review*, Vol. II., p. 213.)

In alluding to the gods of mythology, some writers have fallen

* I consider that Assyria sent out not only colonies, but spread Sabeism from that common centre.

into the absurdity of considering them deified men, and yet occasionally speaking of them as allegorical representations of the Sun and Stars. They could not be *both*. We must either hold with Euhemerus, that they were men, and actually did some great actions that were greatly exaggerated, so as to elevate them above the nature of common mortals: or deny that they ever lived, but were mere allegorical beings.

Bryant is one of these inconsistent writers; for while he maintains that the Grecian and Egyptian gods never had an earthly existence, and were clearly representations of the Sun, Moon, &c., I suppose, to shield himself from obloquy, he has not referred Osiris in his boat to the Sun in the vernal equinox, but has written at great length to show that the account of Osiris was a disfigured tradition of Noah and the Deluge. This has saved his reputation as an orthodox divine: however, he has occasionally laid aside his Euhemerism, and told us Osiris was the Sun. It results from these premises, that if Noah was depicted under the character of Osiris, and Osiris was the Sun, then Noah was the Sun.

The point of coincidence that Bryant has chosen for demonstrating that Osiris was Noah is, that both of them enter their respective arks at identically the same period of the year:—this, surely, should have satisfied so shrewd an observer, that time and time only, *i. e.*, the position of the Sun, in a certain constellation, was the grand object of story, rite and ceremony; for had an occurrence like the Deluge been handed down to posterity, it would have reached us without more astronomical coincidence than that attending any other historical narration. The *month* it took place in, might have been mentioned incidentally in the first narrative, but this secondary consideration (taking the story in a literal acceptance) is the *only* fact common to all the mysteries said to be distorted versions of Noah's Deluge. The *facts* of the Deluge are dropt—the saving of a host of *animals* in the boat; and the drowning of *all the world*, the *two great facts*, (if the story be taken literally) escape entirely unnoticed. While, on the other hand, those who agree with me in considering the stories of men in boats as allegories of a certain position that the Sun annually reaches, can perceive that *that* position or time of the year, being the principal thing, is alone retained. The accompanying stories, with their details, were mere embellishments to hide and allegorize the real meaning, and varied everywhere.

As the vernal equinox marked Noah's coming out of the Ark, other astronomical periods have circumstances attached to them. The rain poured down during the summer solstice: in the

seventh month (autumnal equinox) the ark rested: in the tenth month (winter solstice) the tops of the mountains were seen.

Had the *same* animals and vegetables been found to exist all over the world, as are common to the country where the ark is said to have rested, it would go somewhat towards inducing a belief that all had spread from thence. But when we find every country with animals and vegetables that *do not* exist in the localities assigned to Noah's settlement after the Deluge, it is a proof positive that they did not come* from thence, but were created where they exist, the climate being suited to animals and vegetables, and these to the climate; so that existing nature, as well as fossil osteology, disprove the Deluge of Noah.

Not only peculiarities of form and structure, but also the difference of language, prove mankind to have been created in distinct families, with the power of intermingling the races. These clear landmarks are unheeded; and man, in a rude and barbarous state, has been imagined as colonizing every country and traversing seas at that early period.

Investigations into the origin and of root languages prove that the Caucasian races are one family. It cannot be said that the languages of other races, (the Negro, Mongolian, &c.,) can be traced to the same origin; and when Mr. Forster speaks of 'One Primeval Language,' his examples are all from the Caucasian races. Though the diversity of tongues show clearly a diversity of origin, the reverse position would not hold; as language can be acquired, and some ages hence Liberia, in Africa, may use the English language and writing, which would in no wise connect them *in blood* with the Anglo-Saxon race. And so I imagine terms used in Sabeian worship spread from the Ammonians to Mongolians and Northern Africans.

In considering, as I do, that mankind were created in families, (*not* that *one* man of each kind was a progenitor of each family), I do not say that they were of *different genera*, but *species* of the same genus.

The tenth chapter of Genesis is an allegorical piece of ancient geography. The earth is portioned off into three divisions, Shem, Ham, and Japheth.

Japheth includes the islands and northern coast of the Medi-

* Were a man to tell us, that he got all the plants in his garden from a certain Botanical Garden, we might believe, *trusting his assertion*; but it is ridiculous to continue in so believing after it be proved that the said Botanical Garden *never* possessed *any one* of the plants said to be taken from it.

terranean: his *seven* sons are divisions of that region: their sons were *sub-divisions* of the seven divisions: among these* Tarshish is recognized by Christians to mean *a town* in Spain: while Kittim and Dodonim† are evidently plural nouns, and refer to *people* so styled. The latter is supposed to be the island Rhodes.

Ham is the country occupied by the Ammonians: Cush means the people calling themselves Cushites: Mizraim is Lower Egypt: Phut another division of Egypt: Canaan is Phœnicia, or Palestine. The sons of Mizraim are all mentioned in the *plural*, and mean people or colonies from Lower Egypt: for instance Philistim, the Philistines. Canaan's first-born was Sidon, the well-known chief town of Canaan or Palestine.

The geographical nature of the chapter is clearest in the children and grand-children of Shem: his *sons* are all divisions of Asia Minor,‡ for instance, Elam is Persia: Assur, Assyria: Aram is Armenia. "And the children of Aram: Uz and Hul, and Gather and Mash," the towns of Aram or Armenia.

The whole chapter is taken as the basis of the map attached to the "Analytical Bible," to which I refer the reader.

What I said regarding the impossibility of Cain building a *city*, is as applicable to the sons and grand-sons of Noah.

Following the Bible account, we must suppose that a separation took place immediately on leaving the Ark; Japheth going to the north coast of the Mediterranean, Shem to the northern part of Asia Minor, Ham to the southern. This is also the isolated position, that the grand-sons of Noah are described as occupying, for as one is at Tartessus, in Spain, another (Elam) occupies the plains of Persia, whilst another grand-son (Nimrod) seems single-handed to have built *four cities*. All the grand-sons of Noah could not, with their joint efforts, have built and *inhabited* four cities. As the whole family is spread over the face of the then known world, *what did Nimrod's kingdom consist of?* He could not have ruled over others, besides

* "Modern research, however, seems almost unanimous in supposing Tartessus to be the Tarshish of Scripture: if this be correct, it was near the straits of Gibraltar, and the mouth of the Guadalquivir."—See Calmet's Dictionary: Art., Tarshish.

† "Dodonim, the youngest son of Javan (Gen. x. 4.). The Samaritan text and Septuagint version of this passage read Rhodanim, which some interpret of the island Rhodes; but Bochart refers it to the river Rhodanus or Rhone."—See Pic. Dic. of the Bible.

‡ Still called *Sham* by its inhabitants, and known throughout the East and India by no other name. The country was evidently named from שֶׁם Shems, solar light—the great object of worship. In the recesses of Kurdistan the Yezedis still worship "Sheik Shems or the Sun."—See Layard's Nineveh, Vol. I., p. 289.

his own children, for *each* of his cousins, or *grand-sons of Noah*, are described as founding "nations in the earth after the flood."

We find the nations occupying the country alluded to, to be *all of the Caucasian race*; and all seem to have been influenced by the religion of the Assyrian Empire, to which they were either subject or tributary, or borrowed their civilization and religion.

ABRAM AND THE PATRIARCHS.

WE are told that Shem was "the father of all the children of Eber," consequently we must look for something regarding Shem for the origin of the term *Eber* or *Hebrew*, and not to any act that Abram (the *ninth* generation from Shem) did. Eber or עבר signifies to *pass over*: Shem being the Sun, the people (allegorically styled his *children*) who observed with mystic rites the Sun *passing over* the Equator in the Ecliptic, were called Ebrews.

Abram was called עברי, translated *εβραῖος*, or the *so-journer*; and though his name is not now written with the *Y* but with *N*, I think the subsequent history will allow of my considering his name as signifying "The passing Sun," as if written עבראם. His wife's name, Isciah, I hold to be compounded of "Is," the Sun, and "Cah," a house: the son they bear has a name, Isaac, signifying the "Great Sun;" so Ishmael may mean the setting Sun from סעל, to *decline*.

It may be said, if Abram was the Sun, how could his son Isaac be also the same luminary? I reply, that such was the plan of the Ammonians, instanced in Osiris being the Sun, yet his son Orus* is also the Sun.

Abram is ordered to immolate Isaac. One would suppose, that the first thing that would strike the reader would be the similitude existing between this order and the fact that the Sabeans, by whom the whole country was occupied, actually did offer up their first-born children in sacrifice. Secondly, that a *human* sacrifice is commanded by God, an idea against which my mind revolts.

The typical ram, or Aries, marks Isaac as the son in the Vernal Equinox, just as the Egyptian had an image of Amon, a human form with a ram's head, to which they offered up rams as the Sun entered Aries, and dressing the image in the ram's skin, symbolized *the Sun in Aries*. Nor should we forget that human sacrifices were offered till, more civilized, they substituted rams. Amosis, one of their kings, bears the

* No mention is made of any conquests achieved by Orus, and the reason is, because he was the same as Osiris.—*Bryant's Analysis*, Vol. II. p. 81.

credit of having effected the change. I have little else to say of Abram, except that his posterity are compared to "the stars of heaven," according with my theory. Josephus says, he was learned in the celestial sciences.

It is surprising that Abimelech, king of Gerar,* should have been told by Abram, that his wife was his sister, and the same story is repeated regarding Isaac† at Gerar. Exactly the same circumstances occurs to both father and son, at the *same* place, with the *same* person, Abimelech.

That it was the same Abimelech, we may infer from Phicol, "the chief captain," mentioned in the first‡ narrative, appearing again in the second§ also. If Abram dug a well and Abimelech's servants|| dispossessed him, so did Isaac dig wells and was dispossessed by Abimelech's herdsmen.¶ If Abram gave Abimelech *seven* lambs, and called the place Beer-sheba** "because there they swore both of them;" so did Isaac make "a feast" for Abimelech,†† they also "sware one to another," and as if Abram had not already named it Beer-sheba,‡‡ we are told that as he called the well Shebah, *therefore* the name of the city is Beer-sheba.§§

On a previous occasion, Abram passed his wife off on Pharaoh||| as his sister; while she was in the king's house, "he entreated Abram well for her sake; and he had sheep, and oxen, and he-asses, and men-servants and maid-servants, and she-asses and camels."

There may be great propriety in Abram's conduct in allowing his wife to remain in the hands of *two* kings to save his life, which was not threatened, but he *imagined* might be endangered: also, in taking the gifts (not a few) on *such* terms.

The two passages, in the lives of both father and son, seem merely the clap-trap of a writer wishing to show how very lovely Sarah and Rebekah were. He may have succeeded in this point, but at the expense of our better feelings.

The "ladder set upon the earth, and the top of it reached to heaven," with the "angels of God ascending and descending on it," as seen by Jacob in his dream, is the Sabeian planetary ladder.

* Gen. xx. 2.

† Gen. xxi. 32.

|| Gen. xxi. 26.

** Gen. xxx. 30, 31.

†† Gen. xxi. 33.

‡ Gen. xxi. 6, 7.

§ Gen. xxi. 26.

¶ Gen. xxi. 20.

‡‡ Gen. xxi. 30, 31.

§§ Gen. xxi. 33.

||| Gen. xii. 19, 19.



"It was thought by the Sabea priesthood, that there were two fixed stations in the heavens, the one to the southward, the other to the northward, which marked the boundaries of the Sun's course. Capricornus and Cancer occupied these two stations, the former in the south, the latter in the north, the first being the tropical sign of winter, the latter being the tropical sign of summer. These two stations were called respectively the Gates of Immortals and Mortals. In descending down to the earth, the soul passed through Cancer, and in ascending up to heaven, the soul passed through Capricorn. Before a soul, about to descend to earth, arrived at the gate of Cancer, it was compelled to traverse the seven planets. This passage was represented by the symbol of a ladder, divided into seven steps, to each of which there was a gate, at whose summit was an eighth gate, conducting to the empyrean. The first of these seven gates, ranged along the mystical ladder, was made of lead, the metal consecrated to Saturn, an emblem of his dull and sluggish motion. The second was composed of tin, the metal sacred to Venus, the malleability of it being symbolical of her amorous pliancy of character. The third gate was formed of shining brass, the metal dedicated to Jupiter, indicative of the brilliancy of the planet. The fourth gate was of iron, the metal appropriated to Mercury, expressive of his indefatigable activity in improving the arts, of which iron is the chief instrument. The fifth gate was made of mixed metal, significative of the unequal and changeable temper of Mars. The sixth gate was formed of silver, sacred to the Moon, and the seventh of gold, consecrated to the Sun; the order in which these gates are enumerated does not correspond with the planetary distributions in the heavens, but with the mode in which they are classified among themselves, in reference to the days of the week which are dedicated to the planets. Thus, by commencing with Saturn, or Saturday, and retrograding to Sunday, the order of distribution is created which appears in the mysterious ladder."*

Such was the ladder by which Jacob saw in a dream, "the angels of God ascending and descending."

When Jacob awakes from his dream, he says, "Surely, the Lord is in this place; and I knew it not." This is rather an unaccountable idea if the writer believed God to be omnipresent.

In the account of Jacob's marriage, the cabalistic numbers, *three and seven*, occur. There were *three* flocks of sheep at the

* Duncan's Religions of Profane Antiquity, p. 241.

well, when Jacob meets Rachel with her father's sheep. He serves *seven* years for her, and being deceived by Laban, serves other *seven* years and marries both sisters.

When Jacob separates himself from Laban, "he set *three* days' journey" between them: after he had fled, Laban does not hear of it till "the *third* day.

Jacob's crossing the brook, Jabbok, is recorded at such length, and is attended with such circumstances, as make me consider it one of the figures of the Sun crossing the Equator at the Vernal Equinox—a *pass-over*. He wrestles all night with an angel, "and as he *passed-over* Pennel, the Sun rose upon him." In a literal sense, the passage is so meaningless, that I image it to be *the* passing over: the more so from the allusion to the *Sun* rising at *that very* moment. Seeing God face to face may have been intended to convey the idea of the Vernal Sun, rising *due East*.

Although Jacob's name had been changed to Israel at the time of wrestling with the angel, yet Chapter XXXV. 10, tells us "Thy name shall not be called any more Jacob, but *Israel* shall be thy name." This appears superfluous.

I now come to the *twelve* patriarchs, whom I consider to be the twelve signs of the Zodiac. Josephus intimates as much in his dream, "Behold the Sun and the Moon, and *the* eleven stars, made obeisance to me. And he told it to his father, and to his brethren; and his father rebuked him and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren, indeed, come to bow down ourselves to thee to the earth?"*

This passage scarcely seems to need comment: the attention of the reader only is required to perceive, that if Joseph's eleven brothers are *THE* eleven stars, he completes the twelve stars or constellations.

Joseph, the son of Rachel, *i. e.*, heavenly ewe, for such is the meaning of Rachel, is the sign γ . He is doomed to death, as was Isaac, but saved by a kid being substituted. In Egypt he is named Zaphnath-paaneah, *i. e.*, *Saviour of the World*: he is the Vernal Sun, and has two sons by As-en-ath, daughter of the priest† of the Sun, (On) named Manasseh, which name signifies hiding, *i. e.*, *sowing*, and the other, Ephraim, means *vegetating*.

We have the cabalistic number, *three*, in the dreams of "three bunches" of grapes; and "three white baskets." The number

* Gen xxxvii. 9, 10.

† Potipherah פֹּתִיפָרַיִם is compounded of Phre, or Phrah, 'the Sun,' and answers to the Egyptian Pet-phre or Heliodotus.

seven occurs in Pharoah's dream of *seven good* and *seven bad* kine, *seven* good ears of corn and *seven* thin ones.

The mystical cup, the cup of divination, from which Joseph was accustomed to drink, I consider to be *crater*, below the sign γ —the same cup that Bacchus drank of and was intoxicated, and of which Christ drank the Equinoxtial Passover. The word translated cup is נִבְעִי which signifies a *scyphus* or sacred vessel, whereas a common cup is כּוֹס.

MOSES.

THE Bible narrative passes with great rapidity from the time of Joseph to that of the Exode under Moses. The intermediate period is stated by Josephus to have been 400* years, according to the Bible 430.†

Any one who will take the trouble to calculate, will find it a perfect impossibility, that the progeny of *twelve* men could, within four centuries, have increased so much as to be "more and mightier"‡ than the Egyptians, nor could they furnish *six* hundred thousand armed men at the time of the Exode; especially under the infanticide ordered by the Egyptian kings.

I consider it a more probable hypothesis, that the Egyptians had, in their conquests, brought away a large number of Chaldean captives, who built, or assisted to build, the pyramids; and that they left Egypt and took possession, in a body, of the inaccessible country of Judea.§

The battles between the Egyptian and Assyrian Empires seem to have been fought on the plains of Gaza and thereabouts. Judea, with the adjacent countries, fell alternately under their yoke, or defied them in their rocky strongholds. It is not strange that they claimed a Chaldean origin in Abram, and made the allegorical being, Moses, bring them up out of Egypt. Moses is said to be the son of Amram, which latter word signifies the great or high Sun;|| and so Manetho, the Egyptian historian, tells us that he was by the Egyptians styled Osarsiph, derived from Osiris,¶ another name for the Sun.

Like Osiris and Noah, Moses is floated off in his Thebeth, ark or sacred vessel. Like Osiris, Moses is a law-giver, and to him** are attributed all the forms and ceremonies of the Jews.

* Josephus Antiq., Vol I., Chap. x, p. 3; also Chap. ix., p. 1.

† Exodus i 9.

‡ Exodus xii. 40.

§ Diodorus Sic. lib. xxxiv. and xl.

|| Bryant's Analysis.

¶ Josephus.

** Jeremiah plainly affirms that God did *not* order the sacrifices, &c., said to be instituted by Moses. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices vii. 22, 23. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" Psalm i. 12; also Isaiah i. 11, 12; lxvi. 3; Micah vi. 7.

Like other solar advents, the birth of Moses was foretold to Pharaoh by the Egyptian priests. The Targum of Jonathan tells us, that the Egyptian priest who opposed Moses was named Jannes, *Ἰαννης*, i. e. Hanes, or the morning star.

The cabalistic numbers appear in the narrative; he is hid *three* months before he is floated off in the ark; and the *seven* daughters of Jethro fill water. Jethro signifies "the bull," *Ⲅ*: he is also styled Ruel, i. e. "the shepherd" *Ⲣ*, evidently in allusion to the Vernal Equinox, where the seven daughters or seven Pleiades occupy the position between the two above-named signs.

As Rachel, the *heavenly ewe*, watered sheep, and while so occupied was assisted by Jacob; so also Moses assists the daughters of Ruel, the heavenly shepherd, to water the sheep of *Ⲣ*.

Πελειადε is the Greek name for the Hebrew or Chaldee *Ionim* or doves. I have remarked, wherever the *נֹחַ* Ionah occurs, there is reference to water. The Pleiades were supposed to influence the Vernal showers. Moses is married to one of these doves, or *Ionim*.

Moses is the Sun; so in what is called the Epistle of Jude, the devil is described as disputing with Micha-el for his body; that is, when the Sun reaches the Autumnal Equinox, he enters the *evil* signs of the southern hemisphere. Micha-el is the angel of that Equinox and attempts to save the body of Moses or the Sun, going into the lower or southern regions of the heavens.

The Star Venus, as the morning star, was Lucifer; so Isaiah says, "How art thou fallen, Lucifer, son of the morning." Having fallen, Lucifer is the devil.

"The fable of Adonis, in whose honor mysteries were instituted in Phenicia, is of a similar character. His pretended residence in hell during six months with Proserpine, and with Venus in heaven during the following six months, expressed the route of the Sun in the superior and inferior hemispheres, of which the former was affected to the principle of light, and the latter to the principle of darkness."

As Joseph is said to marry the daughter of the priest of On (the Sun), so also Moses marries the daughter of a Sabeian priest of Midian. The *form* under which he sees God is in accordance with Sabeian ideas:—fire on Mount Sinai. This mountain seems to have been *previously* held sacred by the inhabitants, probably on account of fire being seen to issue out of its summit, or may be, if not a volcano, fire or inflammable gas was seen there. That such phenomena are common in Asia Minor, and were objects of superstitious awe, we learn

from all the authors that have treated of the fire-worshippers. Josephus tells us, "*it had not been BEFORE fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it.*"

The name of the mountain Sinai had a reference to the Sun, while the Arabic name Tor *طور* is of a similar import. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it on fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly."* This appears to me to be a good description of a volcano in irruption. In a volcano the highest part is the crater; so we see it said, "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."†

Considering, as I do, Sinai and the adjacent rocky country as "of old," to use Josephus's expression, an object of 'awe' to the Sabceans, the existence of valleys and mountains covered with inscriptions is satisfactorily accounted for. Sabceans cut the immense number of inscriptions described.

The Rev. Charles Forster has written a work‡ to prove these were the works of the Israelites in their way from Egypt to Canaan.

My objections are—1st. That the Jews could not have become sufficiently numerous in Egypt, to cover mountains and valleys with inscriptions, even if they had been *located* there: on the contrary, they are described as wandering. 2nd. That they were obliged to leave Egypt 'in haste':§ for sculptures on such an herculean scale, they must be imagined as having come fully prepared with forges, iron, &c., &c. 3rd. That if the Jews had cut the inscriptions, they would have been in *ancient Hebrew characters*. 4th. That as Mr. Forster rests the weight of his proof on the decyphering of the inscriptions, it is not credible that the Jews should have, in a body, kept a diary, on stone, of *their own guilt*, and backslidings at the *same time* that they committed the follies enumerated. 5th. That if the Jews did cover mountains and valleys with these inscriptions, the Bible narrative would have appealed to them, or subsequent writers, in speaking of the wanderings, would have pointed to them as substantial proof.

Mr. Forster says, "For 'Israel came out of Egypt,' after

* Deut. iv. 11—Ex. xlx. 18.

† Ex. xxiv. 17.

‡ "The One Primeval Language."

§ They could not even leaven the bread. Ex. xii 39.

a sojourn of two hundred and fifteen years: a period of international intercourse, in the unavoidably close relation, first of protectors and dependents, and afterwards of masters and slaves, in which the language of Egypt must have long become the spoken language of the Israelites, and the written characters of Egypt, presented on all sides to the eye by her countless monuments, must have been familiarized to them in ways without example in any land."

By these means, he thinks he has overcome the difficulty of the inscriptions *not being in Hebrew*; and complacently turns to the obsolete Ammonian (Hamyrític) words in the *Arabic Lexicon* for explanations. The possibility, that Ammonians (Egyptian or Arab) cut these inscriptions in ages long past, never strikes him, at least he never permits such a doubt for a moment to cloud the even tenor of his bias. In the chain of his evidence, he takes some pains to prove that Egypt and Assyria had one and the same language, which he calls Hamyrític. I have elsewhere stated my belief, that Egypt was a colony from Assyria, and of course used the same language; but he cannot prove that the Israelites used that language in preference to their own. That assertion rests on surmise; for if they had, during their stay in Egypt, become so accustomed to use the Hamyrític, it is strange they ever dropt it in after times, and took to a language that had fallen into disuse. Mr. Forster seems to think, that the "countless monuments" and inscriptions of Egypt existed even at the time of the supposed Exode. I should have imagined much was of a more recent date, since even the famous temple of Tentyra, with its Zodiac, is claimed by Bently, on astronomical proofs, as being "nothing more or less than the Roman Calendar for the year 708 of Rome,"* or about fifty years before the Christian era. Even allowing 'countless inscriptions' to have existed, we are to suppose the rigidly oppressed Israelites as being able to read and write, and be, as Mr. Forster terms them, "a phalanx of mysterious scribes." The next question is, how was it they did not use the characters of the Egyptian cartouches, consisting of circles, pyramids, eyes, legs, lands, snakes, &c.? On the contrary, the Sinaitic inscriptions are clearly a very early state of the Chaldee† to the entire exclusion of hieroglyphics. I dwell on this subject, because Mr. Forster wishes the rocks to attest the fact of the Israelites having wandered in the peninsular of Sinai.

* A historical view of the Hindu Astronomy, by John Bently, see p. 251.

† The Chaldee characters were not adopted by the Jews till after the Babylonish captivity.

Two letters that appear to be A. M., and commence numbers of inscriptions, and often occur in the body of them, are supposed to be the Chaldee *BY* "Im," translated "the people."

Is it not more likely to be the well-known name of the Sun, the object of general worship throughout the countries on all sides of the peninsular of Sinai?

The fact of these inscriptions extending over such an extent of country, covering mountains, and existing on hard granite, does not startle Mr. Forster. The Israelites are imagined as provided with every requisite for engraving them, as if they had come with the express purpose of so doing. "To execute these monuments, it has been already seen, ladders and platforms, or ropes and baskets, the appliances of a fixed and settled population, were indispensable. But no people* ever could have been fixed and settled there, unless provided with daily supplies of food and water in some extraordinary way."†

When we consider that the country does not furnish timber, from which ladders and platforms could be constructed, or vegetable fibre, of which ropes could be made, and that the Israelites are described as 'pilgrims' continually journeying, it appears astounding how a Christian clergyman can attempt to persuade us they were provided with these requisites, and were "fixed and settled there."

"Foremost among these (phenomena) is that so often stated by travellers, and so irrationally under-estimated both by visitors of these sacred localities and by critics at home:—the number, extent, and position of the inscriptions; their number (in the Wady Mokatteb alone) being computed by thousands; their extent by miles; and their positions above the valleys being as often-measurable by fathoms as by feet. No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the gravers of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbal, from its base to its summit, repeat the characters and inscriptions of the sand-stones of the Mokatteb. The wild recesses of the Wady Arabah renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea; while countless multitudes more may possibly lie still undiscovered, in the numerous valleys branching out from the roots of Sinai,

* Laborde, p. 81, tells us, copper mines existed, and were evidently worked by Egyptians from their tomb-stones and hieroglyphic cartouches: their daily supplies of food and water came without any miracles I fancy.

† One Primeval Language, Vol. I., p. 40.

and ¹ yet, it would appear, unexplored. These circumstances, taken together, we might have reasonably thought, would have barred at the threshold any theory, grounding itself upon the assumption of the inscriptions being the work, or pastime, of chance pilgrims or travellers;* and that within a given period of 'from thirty to forty years; and by hands from the Arabian side, while the great mass of the inscriptions are found on the Egyptian side of the Peninsular.

"But let us examine one point more closely, for it is a point of vital importance in this argument: the circumstance, namely, that very many of the inscriptions are found at heights which no chance voyagers could reach. Proof of this is presented to the eye in the frontispiece of the present work: a view of the Wady Mokattab from the south-east (the first which has been taken of it) by Count Léon Laborde, originally published in his *Journey through Arabia Petrea to Mount Sinai*.† In this drawing, if the scale of the heights be represented by that of the figures at their base, the reader will see cliffs of an altitude to defy the passing pilgrim, covered with inscriptions nearly to their summits."

I have given the reader all of Mr. Forster's arguments, and leave him to form his own judgment. It is wonderful, that such myriads of inscriptions exist, and as we cannot imagine the uses of many works of remote antiquity (such as pyramids, &c.,) nor conjecture the mechanical forces that could have been used for raising the immense blocks of stone found in ancient architecture, so the extent and locality of these inscriptions baffle all suppositions regarding them. Are we consequently to adopt a lame theory and content ourselves with imagining, that so much trouble was taken to chronicle such childish sentences as these?

"The red geese ascend from the sea,

Lusting the people eat on them." Vol. I., p. 104.

"Runs away the fleet she-camel." Vol. I., p. 152.

"The people kicketh like an ass." p. 154.

The latter sentence is repeated continually.

* Who besides Mr. Forster could imagine pilgrims to have cut these inscriptions: the idea of other pilgrims is set up to be knocked down.

† I took the trouble to consult Laborde, and found the original sketch at page 283. The reader should compare this with the fine frontispiece of Mr. Forster's work, to see all the liberties taken. The dark blocks in the centre of Laborde's work have no inscription, excepting two lines on them. Mr. Forster has made them light, and supplied characters and figures of animals! he has also kindly added to the rock on the left hand side, and though Laborde does not show any letters corresponding to those that Mr. Forster decyphers as "Im," the people, the faithful copy shows the pet characters very plainly in more places than one. Daniel was obliged to tell the dream, as well as the interpretation. Has Mr. Forster been obliged to imagine these characters on these rocks?

One would have supposed, that the pointless, senseless readings that Mr. Forster gives, would be sufficient evidence that he has not obtained the true decyphrement; and that we have yet to learn what is the interpretation of these inscriptions.

Within *three** (cabalistic number) months the Jews are said to have reached Sinai; consequently, they must, within that period, have passed through the Wady Mokatteb, &c. Are we to suppose, that in merely passing through the valley, they sculptured the whole of these inscriptions? The thirty-third chapter of Numbers gives us the "journeys of the children of Israel," from which it does not appear that they returned to the Wady Mokatteb.

In one of the preceding extracts, Mr. Forster asserts (on grounds that I cannot imagine) that all the inscriptions were the work of thirty or forty years. Laborde, who *saw* the originals, perceived some bearing the appearance of being more recent than other.

"The figures of men and animals, which accompany the characters, are partly of the same date with the original inscriptions: others appear to be of our own age."† I mention this, because Mr. Forster reads the inscriptions with the figures; for instance, when an ass is etched after a few characters, the latter are translated, "the people kicketh," the words "like an ass" are surmised to be intended by a rude figure of either a horse or ass.

Laborde goes on to say, "they all indicate the infancy of the art, if, indeed, there be any thing in them resembling that which we call art." In this country, the first essays, and the decline in the art of design, seem to coincide without having any stage between them.

The Bedouin, while watching his camels, will now draw men and animals just as his ancestors drew them in the most remote times. Captain Tuckey, during his voyage on the river Zaire, commonly called the Congo, found near *Lombe*, modern sculptures on the rocks resembling the earliest of the character seen in the peninsular of Sinai.

"My *View of Wady Mokatteb* is the first that has been made of it; it is taken from the south-east; the caravan which is seen in the distance is approaching from Suez by Wady Taibé and the coast.

"Ascending by the course of Wady Mokatteb, we entered the frame-work of rocks; a Wady which discharges its

* Exodus xix.

† Laborde, p. 252.



SUMMIT OF MOUNT SINAI
(From Laborde)

waters there is called Magara. This valley, of which I have spoken before, when describing Sarbout el Cadem, *has been worked, as well as the mountain, for the purpose of extracting from it the copper found in the freestone rocks.* A large subterraneous series of pillars formed in the rock, and now incumbered by the rushing in of the rains, and of the sand which has there found refuge, still exhibits traces of the labours formerly prosecuted in that direction."

Volney casually mentions Mount Sinai and the adjacent parts.

"Except at the time of these visitations,* which are only made once in a year, the convent is the most desert and savage abode in nature. The adjacent country is nothing but a pile of rugged and naked rocks. Mount Sinai, at the foot of which it is seated, is a peak of granite, which seems to overwhelm it.

"On their arrival at the convent, the Greeks perform their devotions, visit the church, kiss the relics and images, mount on their knees more than one hundred steps of the hill of Moses, and conclude by making an offering, the value of which is not fixed, but rarely amounts to less than fifty pataques."

In a note, he says, "to these pilgrims we must attribute the inscriptions and clumsy figures of asses, camels, &c., engraven on these rocks, which have from thence acquired the name of Djebel Mokatteb or written mountain. *Mr. Wortly Montague*, who travelled a great deal in these countries, and carefully examined these inscriptions, is of this opinion. *M. Cour de Gebelin*, author of *Le Monde Primitif*, has lost his labour in endeavouring to discover some mysterious meaning."†

The Jews assert, that *quails* were not stated to have been brought by the wind, but red locusts, a thing more probable, although Europeans, not knowing how the natives of those parts devour these insects, cannot bring themselves to think so. They would prefer with Mr. Forster to consider the word שלו *Salu* to signify *red geese*. It did not strike him that small insects, like locusts, could appropriately be *measured*, each man collecting *ten homers*. We might with propriety say ten bushels of locusts; while ten bushels of geese does not sound at all correct. The fact of the Arabs drying and keeping locusts for food is unheeded, and *geese*, that are not so easily dried on account of their *fat*, are supposed to have been so prepared. If the *Salu* were locusts, what becomes of the decyphermments of Mr. Forster? I cannot devote much space to a refutation

* Of the Bishops to Saint Catherine, the Greek convent of Mount Sinai.

† See Volney's *Travels through Syria and Egypt*, the second English edition, Vol. II., p. 352.

of his work ; however, a few examples will show how he has taken as much liberty with the letters as he has with *Laborde's View of the Wady Mokatteb*.*

Fig. 1, in Plate IV., shows two characters. In the first cartouche, in page 92, Vol II., the right hand figure is explained as *t*, the left as *b*, or jointly *ط but, a goose* : the same character in the first cartouche of the next page appear as *بابت*, where they stand for *three* letters, the hard *t* or *ط* is put aside for the soft one or *ت* ; the word *now* signifies *foolish*. When the same character appear near a man with an instrument in his hand, at page 239, they signify neither *goose* nor *foolish*, but are explained as being *بط, buz, tuning an instrument* : the same characters appear at page 231, they then stand for three other Arabic letters *حش* or *h, b, s*, pronounced *hubesh*, an Abyssinian : at page 217, cartouche No. 2, these identical letters are explained by *جبت* or *j, b, t, Jubut, the idol*.

Fig. 2 of the same plate of this work shows two characters : the left hand one is said by Mr. Forster to be equivalent to *t.†* At page 295 of Vol. II., the two stand for the three Arabic letters *ت, d, or wated, a stake* ; the same rendering is found at the head of pages 291 and 293 ; but at page 81, these characters are explained by *اسد a, s, d, or asad, a lion* : again, at page 84, by *راس do as a lion* : in the latter case we have four letters for two of the inscriptions ; of course it would not answer to interpret it a *stake* beside a sphinx ; the word *lion* sounds better : when these identical letters occur, as at page 224, under some long-legged birds, neither a *stake*, nor *lion* would answer, so he makes it *داس, das, spurning the ground with his feet*.

I consider Mr. Forster's attempt to *prove* that the Israelites passed through the peninsular of Sinai, a complete failure.

"The *ecliptic* in ancient Hindu books is called the celestial Ganges ; and this may serve to show, that in ancient times, the *ecliptic* was called a *river*. In Egypt it was called the celestial *Nile*, and the gods and planets were therefore feigned to move along it in boats."‡ Consequently, Moses (the Sun) was said to be floated on the Nile (*ecliptic*) in an ark. When the Sun at the Vernal Equinox *passes over* the equator in the *ecliptic*, the angel is said to pass over and kill the *first-born* of Egypt,

* This picture can scarcely be recognized in the Pictorial Dic. of the Bible, where it is called *The Wilderness of Sin*.

† See Vol. I., p. 24.

‡ The Ancient Astronomy of the Hindus, by Bently, p. 60.

Plate IV.

Fig:1









	بط	Anser; "A goose"
		Vol: II. p. 92
	بات	Fatuus, "Foolish."
		Vol: II. p. 93
	بط	"He tunes the strings."
		Vol. II p. 239.
	جبت	"The Idol."
		Vol. II. p. 217

Fig: II

	وتد	"A stake"
		Vol. II. p. 295.
	اسر	"A Lion."
		idem p. 81.
	دواس	"The Lion."
		idem p. 85.
	داسر	"spurning the ground."
		idem p. 224.

when the Jews offer the typical ram γ , this is followed by the *literal* narrative of *passing over** the Red Sea.

The pretended journey begins with the Vernal Equinox, and ends again with it; lasting exactly the luni-solar period, (year) i. e., $12 + 28 = 40$.

"Behold the Ark of the Covenant of the Lord of all the earth, *passeth over* before you into Jordan (the celestial river or ecliptic).

Now, therefore, take you *twelve* men (the twelve zodaical signs) out of the tribes of Israel, (the stars of heaven) out of every tribe a man."

Immediately after passing over they keep the *Passover*.

The Argonautic expedition, in search of the golden fleece of Aries, sets sail also at the Vernal Equinox: the Argo is also carried by *twelve* men.

In passing over the Jordan† an angel is not wanting; though his presence here, in a *literal* sense, is unaccountable. It is the figurative angel that appeared to Abram, when about to sacrifice the ram, (Aries) instead of his *first-born*; the figure that appears when Jacob *passes over* Panuel; the angel who kills the *first-born* of Egypt, while Israel sacrifices the typical lamb (Aries.)

Beth-el (*House of God*) is described as a place in Sichem or Sechem, where Abram "builded an altar unto the Lord, and called upon the name of the Lord." *There* it was that "the Lord appeared unto Abram and said, unto thee will I give this land." *There* it was that Jacob sees the planetary ladder, when God is described as telling him, "the land whereon thou liest, to thee will I give, and to thy seed." *Here* Jacob takes the stone he had put for his pillow, and set it up for a pillar, and he poured oil upon the top of it. It was in *this* valley of Sechem that Joseph's "brethren went to feed their father's flock," when his life *was saved* by a substitution being made: and *here* Joshua slew *twelve* thousand men of Ai and built an altar.

I do not feel the slightest doubt of there being a place called Beth-el—the literal narrative is attached to that place: the *circumstances* and *actors* are all allegories of the Heavens. *Beth-el, House of God*, is the Heavens.

The *Passover* was a rite borrowed evidently from the Egypt-

* For previous *passings over* see the account of Abram, and Jacob or Israel passing over Panuel.

† Christians often quote the passing-over the Red Sea as a miracle, while the other of passing-over Jordan is never alluded to.

tians:* the offering of *rams* to Amon was in every particular a counter-part of the subsequent Jewish ceremony. They correspond in time, *i. e.* the Vernal Equinox. The nature of the victim, and the *purpose* of the offering, to *save their first-born children*, are identically the same.

The further back we look into ancient history, the more distressingly certain is the fact, that the whole of Europe and Asia were given to cannibalism.†

The worshippers of the Sun inculcated that human victims

* "The Egyptians call Jupiter Ammon *Αμμων*, and I should think this was the reason why the above people named themselves Ammonians. From this, however, it is, that the Thebans esteem the ram as sacred, and, except on the annual festival of Jupiter, never put one to death. Upon this solemnity they kill a ram, and placing its skin on the image of the god, they introduce before it a figure of Hercules; the assembly afterwards beat the ram, and conclude the ceremony by inclosing the body in "a sacred chest."—See *Herodotus*, lib. ii. chap. xlii.

† Jablonski, however, in his *Pantheon Egyptorum*, Pars I. lib. ii. chap. ii., seems to have proved, that by the idol *Amon*, the Egyptians meant the *Sun*, not as *setting*, but as *gaining the upper hemisphere*, and *entering into the sign Aries* or the *Ram*, and that therefore they exhibited him under that animal form."—*Rev. Parkhurst's Heb. Lex. article ٧٥*.

† To the east of these are other Indians, called *Padœi*, who lead a pastoral life, live on raw flesh, and are said to observe these customs: If any man among them be diseased, his nearest connections put him to death, alleging in excuse that sickness would waste and injure the flesh. They pay no regard to his assertions, that he is not really ill, but without the smallest compunction deprive him of life. If a woman be ill, her female connections treat her in the same manner. The more aged among them are regularly killed and eaten; but there are very few who arrive at old age, for in case of sickness they put every one to death."—*Herodotus*, lib. iii. chap. xciv.

"One would not be very forward to strengthen an imputation which disgraces human nature; yet there must certainly have been something highly brutal and depraved in the character of this people (*Cyclops*) to have given rise to this description (*Homer's*) of foul and unnatural feeding. What must not be concealed, *Euhemerus*, an ancient writer, who was a native of these parts, did aver, that this bestial practice once prevailed. Saturn's devouring his own children is supposed to allude to this custom. And we learn from this writer, as the passage has been transmitted by *Eunius*, that not only Saturn, but *Ops*, and the rest of mankind, in their days, used to feed upon human flesh."—*Bryant's Analysis of Ancient Mythology*, Vol. II. p. 11 of the second edition.

"In the island of *Chios* it was a religious custom to tear a man limb from limb by way of sacrifice to *Dionusus*." "We need not then wonder at the character given of the *Lestry-gones*, *Lamias*, and *Cyclopians*, who were inhabitants of *Sicily*, and lived nearly in the same part of the island. They seem to have been the priest and priestesses of the *Leontini*, who resided at *Pelorus* and in the *Cyclopians towers*; on which account the *Lamias* are by *Luclius* termed *Turicolæ*. They are supposed to have delighted in human blood, like the *Cyclopians*, but with this difference, that their chief repast was the flesh of young persons and children, of which they are represented as very greedy. They were priests of *Ham*, called *El Ham*; from whence was formed *Lamus* and *Lamia*." "That they were Ammonians, and came originally from *Babylonia*, is pretty evident from the history of the *Erythrean Sibyl*, who was no other than a *Lamian priestess*."—*Bryant*, Vol. II. p. 13-15.

were the most acceptable offerings, and that all *the first-born** must be sacrificed.† This rule seems to have been gradually modified, and 'the lamb' (of Aries) was permitted to be offered as a ransom; yet the far greater efficacy of the human sacrifice was a deep-rooted conviction that was had recourse to in great difficulties, even down to comparatively modern times.

Substitution or ransom implies an undoubted claim on the original victim; and to this I call the reader's particular attention.

The slaughter of all "the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle,"‡ simultaneously with the offering of the typical ram, by the Israelites, shows that the *real* offering was the first-born of man and beast, and that the 'destroying angel' withheld his hand from the human sacrifice only when propitiated by another living victim.

From the *effect* produced by a human sacrifice, and that of the first-born, we may clearly infer it was acceptable to God.

"Then he (the king of Moab) took his *eldest son* that should have reigned in his stead, and offered him for a burnt-offering upon the wall. *And there was great indignation against Israel; and they departed from him, and returned to their own land.*"§

Should any say that this offering was not made to God, but to Moloch, how will they account for the 'indignation against Israel and the saving of the Moabites'?

* "The second deity particularly, adored by the Carthaginians, and in whose honour human sacrifices were offered, was Saturn, known in Scripture by the name of Moloch; and this worship had passed from Tyre to Carthage. Philo quotes a passage from Sanchoniathon, which shows that the kings of Tyre, in great dangers, used to sacrifice their sons to appease the anger of the gods; and that one of them, by this action, procured himself divine honours, and was worshipped as a God, under the name of the planet Saturn: to this, doubtless, was owing the fable of Saturn's devouring his own children. Private persons, when they were desirous of averting any great calamity, took the same method; and in imitation of their princes were so very superstitious, that such as had no children, purchased those of the poor, in order that they might not be deprived of the merit of such a sacrifice. This custom prevailed long among the Phœnicians and Canaanites, from whom the Israelites borrowed it, though forbidden expressly by Heaven."—*Rollin's Ancient History*, Vol. I. p. 8.

† The first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen and sheep: seven days it shall be with his dam: on the eighth day thou shalt give it me." Exodus, xxii. 29-30.

‡ Exodus, xxii. 29.

§ II. Kings, iii. 27.

Ezekiel, who wrote during the captivity, mentions the offering of children (though it be to idols) *at the Passover*; "and have caused their sons, that they bare unto me *לחם לאכלה* *חעבירי* to be *paschal food* to be devoured." (xxiii. 37.)

Dr. Walsh, in his *Narrative of a Journey from Constantinople*, says—"The Christians of Constantinople charge the Jews with purloining their children, and sacrificing them as *paschal lambs at the Passover*. How much truth there be in this assertion *now* is of little importance: it adds weight to the passage of Ezekiel, that such was *formerly* done, and may be the tradition of the custom is the cause of the accusation of the present day.

Micah says, "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of *rams*, or with ten thousands of rivers of oil? Shall I give my *first-born* for my transgression, the fruit of my body for the sin of my soul?"

Here the prophets hold the *rams* themselves to be useless, nor does he, like the divines of our days, point to a promised *Lamb*, and that *that* offering would take away sin: on the contrary, he goes on to say, "He hath shewed thee, O man! what is good; and *what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.*"

The Sabeans supposed, that the deity entered the victim or offering; and those that partook of the same were purified; so also the human victims were raised to a state of fanatical delirium by the impressive ceremonies, hymns, and incantations of the priest, and whatever they *then* said was oracular—the deity had entered the victim. If he said, "Take eat, this is my flesh—drink, this is my blood," it was not the *man* that spoke, but the *deity* within Him, that offered mankind a pure oblation.

In the sacrificial theory there were two fundamental errors; the efficacy attached to *vicarious suffering*, and the belief that the deity entered the offering.*

I leave this horrid subject, with Pope's translation of some lines from Homer.

They are the words of Circe to Ulysses, giving him an account of the dangers which he was to encounter.

* Next where the Sirens dwell, you plough the seas,
Their song is death, and makes destruction please.
Unblest the man, whom music makes to stay
Near their curst coast, and listen to their lay.

* Bryant's Analysis, Vol. II. p. 19.

No more that wretch shall view the joys of life,
 His blooming offspring, or his pleasing wife.
 In verdant meads they sport, and wide around
 Lie human bones, that whiten all the ground :
 The ground polluted floats with human gore,
 And human carnage taints the dreadful shore.
 Fly, fly the dangerous coast."

During the forty years, wandering in the wilderness, *one* Passover is described as being kept at Mount Sinai. They had no lambs, yet it was necessary that each house or family should kill a lamb; they had no bread, yet it was indispensable that they should eat *unleavened* bread; and even if they had had these, there was no wood to roast or bake the things requisite for the feast. What kind of Passover did the Israelites keep for forty years; and what oblations and purifications could they have practised? since—a lamb, kid, dove, young pigeon or some things were requisite, according to the Mosaic law, for every ceremony *that could be obtained*; the Israelites living only on manna and getting once a supply of quails or rather locusts.

The tabernacle was finished on new year's day,* or in Bible phraseology "in the first month, on the first day of the month." A bullock† is offered for a sin offering and a ram for a burnt offering. On the fourteenth day of the same month they kept the Passover; "according to all that the Lord commanded Moses, so did the children of Israel." From this we may suppose they killed the lambs, one in each family, and had the unleavened bread seven days;‡ yet in that very spot, "the wilderness of Sinai," they ask, "who shall give us *flesh* to eat?"§ and assert that "there is *nothing* at all, *besides this Manna*, before our eyes."

That Christians should believe that Aaron's rod became a snake, through the power of God, is not strange; but that they believe the magicians of Egypt, who could not be considered to be the instruments of the Creator, should be able to do so also, and cause *their sticks* to change into snakes, is surprising.

Even allowing miracles to be possible, the following is an impossibility. If Aaron turned *all* the water that was in Egypt into blood, even what was "in vessels of wood and in vessels

* Being a figurative representation of the universe, it was necessary for it to be new, and just made for new year's day, just as Noah leaves the Ark on the same day.—Exodus xl. 29.

† Leviticus viii. 14-18.

‡ Numbers ix. 5.

§ Numbers xi. 4-6.

of stone," there could be *none* left for the magicians also to turn into blood.

If such assertions are believed, it will serve little purpose for one to show that the tabernacle, with all its fittings-up, consisting of cloth, of goat's hair or shawl, dyed cloths, and turkey leather, with intricate gold work, set with jewels, could not be made in the wilderness of Sinai.

The gold jewels might be those that they stole from the Egyptians: however, let us consider the *description* of the tabernacle, and that will serve also for the temple of Solomon, as the latter was said to have been constructed after the former.

(3.) "When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the land and the sea, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to men. (12.) And when he ordained twelve loaves to be set on a table, he denoted the year, as distinguished into so many months. (70.) By branching out the candlesticks into seventy parts, he secretly intimated the Decani or seventy divisions of the planets. (7.) And as for the seven lamps upon the candlesticks, they referred to the course of the planets of which that is the number. The vials, too, which were composed of *four* things, they declared the four elements; for the plain linen was proper to signify the earth, because the flax grows out of the *earth*; the purple signified the *sea*, because that color is dyed by the blood of a sea shell-fish; the blue is fit to signify the *air*, and the scarlet will naturally be an indication of *fire*. Now the vestment of the high priest, being made of linen, signified the *earth*; the blue denoted the *sky*, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it shewed that God had made the universe of four elements; and as for the gold, interwoven I suppose, it related to the splendour by which all things are enlightened. He also appointed the breast-plate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world. And the girdle, which encompassed the high priest round, signified the ocean, for that goes round and includes the universe. Each of the Sardonyxes declares to us the *Sun* and the *Moon*: I mean those that were in the nature of buttons on the high priest's shoulders. And for the (12) *twelve* stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which the Greeks call the Zodiac, we shall not be mistaken in their meaning. And for the mitre, which was of a blue

colour, it seems to me to mean heaven; for how otherwise could the name of God be inscribed upon it? That it was also illuminated with a crown, and that of gold also, is because of that splendour with which God is pleased.

The temple was built east and west,* having the door to the east, and the holy of holies, containing the ark or sacred vessel, was to the west. At this eastern door were two pillars named *Boaz* and *Jachin*; *Boaz* signifying the *Sun* and *Jachin* the *Moon*: both pillars were crowned with spheres to further represent the two luminaries. "Ancient tradition says, that the shafts were covered with astronomical and masonic *figures*, characters, and calculations; and the hollow space in the interior served as archives of Masonry, and to hold the constitutional records."† The "seven wreaths" on them are said to be the Hebrew number for happiness—they were evidently in allusion to the planets. "The chains denote the orbits which the planetary bodies describe round the sun, and their revolutions on their several axes."

Dr. Oliver gives "a few reasons to show the propriety and wisdom of placing our Lodges due east and west."

"This was a disposition which universally accompanied the practice of religion in all nations, and has been thought to have originated from the rising and setting of the sun, and the origin and propagation of human learning and science. But there are other reasons for this custom, which appear to be equally worthy of our consideration. The garden of Eden was placed in the east, and our first parents expelled towards the west. The Ark of Enoch was placed due east and west: as also was the tabernacle and temple of the Jews."‡

It is natural to suppose, that all the ancient stories, whether Heathen or Hebrew, having reference to Solar Allegory, should be particular as to the *rising* and *setting* Sun. "Christian Churches and masonic Lodges are built due east and west, and the eastern part in each is considered the most sacred."

* Dr. Oliver's *Theocratic Philosophy of Freemasonry*. See Lecture IX. p. 219, *et seq.*

† Theo. Phil. of Freemasonry, p. 221.

‡ Freemasons may easily see, by a reference to what is said regarding the tabernacle and temple, that their forms and ceremonies are "Solar Allegory." The purple, blue and crimson canopy, with fine linen and bells, under which the Grand Master (as the Sun) walks, is in allusion to the elements. See the preceding extract from Josephus.

SAMSON.

WHEN Jael of Beth-el* killed Sisera, it is said "the land had rest† *forty* years:" this is followed by the account of Gideon killing Zebah and Zalmunoh, when "the country was in quietness‡ *forty* years. But during another§ *forty* years that it was under the Philistines, Samson is said to be born under the circumstances usual at each allegorical birth of the Sun; for such is the meaning of the name from שמש Solar light, and נ the Sun; and ought to be written Shemson.

As Sarah was barren, so was also the nameless wife of Manoah: as with Sarah, and subsequently Mary and Elizabeth, an angel appears and foretells the birth of a son.

§ "And the angel of the Lord appeared unto the woman, and said unto her, Behold now thou art barren, and bearest not; but thou shalt conceive, and bear a son.

"Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing.

"For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines."

There is little in the history of this Hebrew Hercules, except that like the latter he lost his hair, which in both instances seems to denote the diminution of the solar heat. In being a Nazarite and deliverer, he resembles Esa or Jesus.

His *seven*|| locks of hair allude to the planets, and consequently his marriage feast lasts¶ *seven* days. He was bound with *seven*** green withies, which he bursts, as well as the new ropes that were afterwards used; but no sooner were his locks shaved off, than he lost his strength.

The Rev. Dr. Parkhurst considers "the irradiation of the Sun, the source of all material or mechanical power. Thus the supernatural strength of Samson (who had his Hebrew name נ שמש from שמש the *solar light*, and who was a most

* Judges iv. 5. † Judges v. 31. ‡ Judges viii. 28 § Judges xiii. 1.

§ Judges xiii. 3-4-5.

|| Judges xvi. 13.

¶ Judges xiv. 17.

** Judges xvi. 8.

striking type of Sun of Righteousness (see Clarke's note on Judges xiii. 24) was annexed to his *seven* Nazaritical locks of hair." (See Park. Dic. כֵּנֶר)

"Dag, or Dagon, signifies a fish; and as the celestial Virgin, or Ceres, the goddess of corn, sets at the rising of Pisces, the fishes became one of the agricultural signs. Hence it was, that in Syria, Virgo took the name of Atargatis, a divinity having the face and body of a woman and the tail of a fish, a sort of mermaid. In the Jewish history, Dagon falls down at the sight of the ark at sunrise, and is a curious astronomical coincidence that the fish Dag of the constellations totally sets at the rising of the celestial vessel Argo. This happens at the rising of Leo, and at the setting of Hercules, who in many points resembles the Jewish Samson. It was in the temple of Dagon that Samson perished during the celebration of the festival of that Philistine idol, which was held at the return of the Sun to Leo, the precise time when Hercules died. This filiation of ideas is worthy of observation."*

The lion that Samson kills is the same as the Nemœan lion destroyed by Hercules, the sign Leo; and this feat is performed on his way to the damsel Virgo.

It is reasonable to suppose, that the two pillars that supported the temple of Dagon were like those of the Jewish temple, figurative of the Sun and Moon, which may be *said* to support the Heavens. Not that I imagine any real temple was destroyed, but that the simile is like that of the darkening of the Sun and Moon at the death of Christ, a concomitant of the solar death.

Bible chronologists make Samson and Samuel contemporary, i. e. B. C. 1140. Both are born of barren women, both are dedicated to God, and the names of both are derived from the same root.

* "Religions of Profane Antiquity," by Jonathan Duncan, B. A., p. 297.

ESTHER.

THERE is a great uncertainty among Christians as to who Ahasuerus was; and well there might be, as nothing related in the Book of Esther is of an historical nature. The whole is read by the Jews in their synagogues, in our times, as a book implying some allegory, that, according to their ideas, has reference to their deliverance and return to Jerusalem.

No doubt the whole is an allegory: the cabalistic numbers appear in this narrative. In the *third* year he divorces Vashti; in the *seventh* he marries Esther; in the *twelfth* month of the *twelfth* year is the order for the massacre.

It was on the *seventh* day of the feasting, that the *seven* chamberlains were ordered to bring in Vashti: her disobedience is referred to the *seven* princ^{es}.*

Ahasuerus, אֲחַשְׁוֵרֶשׁ is the name given to the king. Some Christians would derive the name from *إصش* *great*, and *بروش* *a hero*: I consider the name a title of the Sun, even allowing this etymology.†

If we did not know what Ovid alluded to in the following passage, we might suppose him speaking of the pavilion of Ahasuerus:—

“Regia Solis erat sublimibus alta columnis,
Clara micante auro, flammisque imitante pyropo.”

Josephus tells us,‡ “He caused a tent to be pitched, which was supported by pillars of gold and silver, with curtains of linen and purple spread over them, that it might afford room for *ὡςε* *πολλας* *μυριαδας* *κατακλινεσθαι*, many *ten thousands* to sit down.” This is evidently in reference to that pavilion—

“The spacious firmament on high
With all the blue etherial sky,”

under which many *ten thousand* can sit down. Gold was sacred to the *Sun*; and silver to the *Moon*; and they are the pillars

* Esther has *seven* maidens. (ii. 9.)

† I consider the Hindoo word, “*Isur*,” a title of the deity, as of the same origin as Ahsuer.

‡ Antiq. lib. xi. p. 1.

alluded to as in the temple of Solomon and Dagon: the curtains of purple and linen signified the sky.*

This figurative description of the Heavens is very common, and many passages might be quoted to show the parallelism.

The Heavens were supposed to be spread out† like a curtain or tent‡ and supported on pillars.§

The star Venus, as the morning star, was termed Lucifer, *i. e. bearer of light*, and was supposed by Rabbinical tradition to have fallen; so Isaiah says, "How art thou fallen from Heaven, O Lucifer, son of the morning."

Layard, in his *Nineveh and its Remains*, speaking of the Yezedis, says—"They believe Satan to be the chief of the Angelic host, now suffering punishment for his rebellion against the divine will; but still all-powerful, and to be restored hereafter to his high estate in the celestial hierarchy." The only circumstance worthy of notice attending the star itself is its ceasing to be the morning, and becoming the evening star. This was the subject of allegory in the "fall" of Lucifer or Satan, and also the deposition of Vashti; for Vashti, or Vesta, was Venus, (queen of heaven) as the evening star. When called, she could not appear before Ahasuerus, *i. e. west of the Sun*: then Esther, (the name applicable to the 'queen' as the *Morning Star*,) appears before the king, in the month Tebeth, that is, the winter solstice.

Eostre monath, among the Goths, was sacred to the goddess Eostre, Astarte, or Esther, and coincides with the festival of the Purim Esther, both as to time as well as name.

"Hesychus speaks of the boun (βουν) and describes it, *ειδος ωμδατος κεραρα εχοντος*: a kind of cake with a representation of two horns." Bryant|| considers these ancient *buns* to be those alluded to by Jeremiah: "And when we burnt incense to the Queen of Heaven, and poured out drink offerings unto

* There is a long account in Parkhurst's Heb. Lex. of a kind of linen mentioned by Pliny, as being manufactured from Asbestos or Amiantes, and produced in the deserts of India. "Nascitur in desertis adustisque sole Indus: ubi non cadunt imbres, inter diras serpentes." (*Pliny Nat. Hist.* lib. xix. chap. i.) Parkhurst conjectures that the pavilion of Ahasuerus was made of this cloth, but expresses his doubts about such a large quantity being procurable as to form so spacious a canopy.—*Theo. Phil. of Freemasonry*, p. 218, 219.

† Job ix. 8.—Psalm civ. 2.

‡ Isaiah xl. 22.

§ Job xxvi. 11.

|| Bryant's Analysis of Ancient Mythology, Vol. I. p. 299.

her, *did we make cakes* and worship her, and pour out drink offerings unto her without our men?"

We have still at Easter the *ſcu*, but instead of the lunette, it bears the cross, the *crux ansata*, which appears from very ancient times to have signified the Star Venus. It continues, in astronomy, to denote that planet as much as in the accompanying figure of Astarte.

Regarding the casting of lots, Bryant says*— "This manner of divination was of Chaldaic original and brought from Babylonia to Præneste. It is mentioned in Esther, iii. 7. They cast Pur before Haman, that he might know the success of his purposes against the Jews."

The word Pur signified fire, from *פֶּה*. "At Præneste the name was particularly kept up on account of this divination by lots. These, by the Ammonians, were styled *Purin*, being attended with ceremonies by fire; and supposed to be effected through the influence of the deity. Præneste seems to be a compound of Puren Esta, the lots of Esta, *the deity of fire*." Queen Esther was the goddess invoked, *ἡ Πυρ, θεοτέρα Ἑστῆ*; and that we might not lose the purport of her name, she has an alias, Hadassah,† "similar to Emesa was Edessa, or more properly Adesa, so named from Hades, the god of light."‡

Mordechai's dream, contained in the part consigned to the Apocrypha, appears to *Christian* eyes to allegorize the history of Esther: on the contrary, *mutis mutandis*, the apocryphal part shows, though veiled, the subjects of allegory, viz., "light," and "the Sun." "A little fountain became a river, and there was light, and the Sun and much water: this river is Esther, whom the king married, and made queen."

The little fountain is Aines *שֶׁנֶיִן* or *Hanes*, the morning star, figuratively called *the fountain of light*. We are told "this *שֶׁנֶיִן* § river is Esther."||

The last scene, related between Esther and the king, is evidently a figure of the Sun rising, and the morning star turning pale in his light.

* Bryant's Analysis, Vol. I. p. 125.

† Esther ii. 7.

‡ Bryant's Analysis, Vol. I., p. 308.

§ "*שֶׁנֶיִן* river is almost synonymous with *שֶׁנֶיִן* the light, so called from its wonderful fluidity, for it is not only a *fluid*, but one of the most active and perfect fluids in nature."—See Dr. Parkhurst's *Heb. Lex. Article שֶׁנֶיִן*.

|| Esther x. 6.

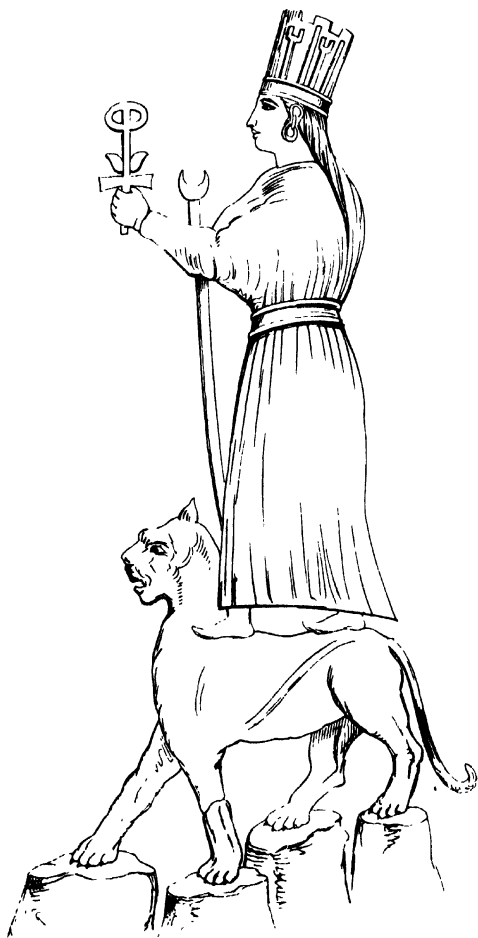


Illustration of the goddess Isis, standing on a rocky base, holding a staff topped with a crescent moon and a symbol resembling a caduceus. A lioness stands behind her.

"Then lifting up his countenance, that *shone* with majesty, he looked very fiercely upon her, and the queen fell down and was pale, and fainted, and bowed herself upon the head of the maid that went before her."

The happy termination to Mordecai's dream, "the light and the sun rose up," with the turning of sorrow into joy,* is a repetition of what was said at the mysteries of Osiris, and corresponds in time with that ceremony.

The sending of ION, the dove, out of Noah's ark, the slaughter of the Egyptians, the slaughter of Purim, all occur at the Vernal Equinox.

The Queen of Heaven, worshipped by the Syrians, was called Astaroth, and by the Greeks and Romans Astarte. By this name was evidently meant, in an extended sense, *the whole of the starry heavens*. Emblematically, the lunette appears in the drawing of *Cam Ion*.† The shroud she holds extended seems to intimate the canopy of night, while the string of orbs refers to the stars.

Bryant has shewn that ION was JUNO, she is consequently attended by the peacock,‡ representing, by the marks on its tail, the stars of heaven. She is also called *horned* in reference to the horns of the Moon.

Siderum regina bicornis.§

Astaroth is called *Karnaim*|| or horned, so also was Proserpine termed, *κερoεσσα*, *horned*, and *ευφeγγης*, *splendid*.

"Some have said Proserpine was the same as Diana,¶ and, indeed, she seems to have originally denoted *the whole celestial fluid*."***

Her name, *περσεφoνη*, appears to me to be compounded of 'Pur,' 'Seph,' Ione, or fire-enveloped IONAH.

The Jews described Ahasuerus as a Persian king; so the Greeks related that Perseus became king of that country. and married Asterie. As†† Perseus, like Ahsuerus, was the Sun,

* "For Almighty God hath turned joy unto them the day wherein the chosen people should have perished."—Esther xvi. 21—also ix. 22.

† See back : Article ION, and Plate II.

‡ "When they (the Yezedis) speak of the devil, they do so with reverence, as *Melek Taous*, King Peacock, or *Melek el kout*, the mighty angel."—Layard's *Nineveh*, Vol. I., p. 298. Here we see the Star Venus as Lucifer, or the devil called *peacock*, and Venus and Juno are the same.

§ Horace.

|| Genesis xiv. 5.

¶ Diana was IONAH.—Bryant's *Analysis*, Vol. II. p. 340.

** Rev. Dr. Parkhurst, Heb. Lex. on כרר

†† Perseus, from *Pur*, *fire*, is the Sun. *περσευς* ο'Ηλιος. (Bryant's *Analysis*, Vol. II., p. 63.) "He was supposed to have had a renewal of life: they therefore, described Perseus as inclosed in an ark and exposed in a state of childhood upon the waters, after having been conceived in a shower of gold."—p. 64 of above.

so he resembles him in marrying the star goddess Astarte, Asterie, or Esther.

The allegory of Perseus, in his being concealed in an ark, to prevent his destruction, is the counterpart of the *saving* of Noah, Moses, and Osiris, but, in his marriage, we have a parallelism with the story of Esther.*

* In like manner Seva, *the Sun*, marries Durga, the Hindoo name for *Venus*.—See Bentley's *Astronomy of the Hindus*, p. 46.

JONAH.

JONAH is no other than *the* IONAH, or Venus.* The star, as well as the prophet, are known in the East by one and the same name, *یونس* *eunus* : its ideal setting in the sea may have suggested the allegory of a man swallowed by a fish. Shaik Sadi, in his *Gullistan*, wishing to mark the time as being somewhat after sunset, uses this figure:—telling us, that not only had the Sun set, but so had even the star Venus.

قرص خورشید در سیاهي رنت
یونس اندر دهان ماهي رنت

"The disc of the Sun went into darkness—
VENUS went into the mouth of the fish."

The fish of Jonah may be the *cetus*, or whale, that [is placed near *Aries*. Every allegory in which the star Venus is mentioned, there are allusions to the sea or water.† The scene, of his being thrown over board, appears to be laid in the Mediterranean: he starts from Joppa,‡ and was going to Tarshish, both ports on that sea, that is, he was going from *East to West*.

§ "Berosus, in his first book concerning the history of Babylonia, informs us, that he lived in the time of Alexander, the son of Philip. And he mentions, that there were written accounts preserved at Babylon with the greatest care, comprehending a term of fifteen myriads of years. These writings contained a history of the heavens and the sea; of the birth of mankind; also, of those who had sovereign rule, and of the actions achieved by them. And in the first place, he describes Babylonia as a country, which lay between the Tigris and Euphrates. He mentions, that it abounded with

* Bryant's "Analysis," Vol. II., p. 292. "The great patriarch, who preached righteousness to the *Antediluvians*, is by Berosus and Abydenus styled Oan, or Oannes, which is the same name as Jonah." Venus was no other than the ancient IONAH."—Vol. II., p. 314.

† See Esther compared to a fountain or river.

‡ Jonah i. 3.

§ "Extract from Berosus, transmitted to us by Eusebius, who copied it from Alexander Polyhistor."—Bryant's "Analysis," Vol. III., p. 100.

wheat, barley, ocrus, sesamum ; and in the lakes were found the roots called gougœ, which were good to be eaten, and were in respect to nutriment like barley. There were also palm trees, and apples, and most kind of fruits : fish too, and birds, both those which are nearly of flight and those which take to the element of water. The part of Babylonia, which bordered upon Arabia, was barren, and without water ; but that, which lay on the other side, had hills, and was fruitful. At Babylon there was, in those times, a great resort of people of various nations, who inhabited Chaldea, and lived without rule and order, like the beasts of the field. In the first year, there made its appearance from a part of the Eruthrean sea, which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. According to the accounts of Apollodorus, the whole body of the animal was like that of a fish ; and had under a fish's head another head, and also feet below, similar to those of a man, subjoined to the fish's tail. His voice, too, and language, was articulate, and human, and there was a representation of him to be seen in the time of Berosus. This being in the day-time used to converse with men, but took no food at that season, and he gave them an insight into letters, and science, and every kind of art. He taught them to construct houses, to found temples, to compile laws ; and explained to them the principles of geometrical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect fruits : in short, he instructed them in every thing, which could tend to soften manners, and humanize mankind. From that time, so universal were his instructions, nothing has been added material by way of improvement. When the sun sat, it was the custom of this being to plunge again into the sea, and abide all the night in the deep."

The points to remark here are, that the *appearance* of Oannes at Nineveh was a *very ancient* tradition ; and that the nature of this being was two-fold, half man, half-fish. This description agrees entirely with the form under which (the star) Venus is continually allegorized. In another* place Bryant observes of Venus, " The representation of Dercetus at Ascalou is thus given by Diodorus : *θεα, ἣν ονομαζουσιν οἱ Συριοὶ Δερκετὶν, — τὸ μὲν πρόσωπον εἶχει γυναικὸς, τὸ δὲ ἄλλο σῶμα παν ἰχθύος.* *The goddess, which by the Syrians is called Dercetus, has the face of a woman, but the rest of the image is the figure of a fish.* He moreover says, that she was esteemed by her votaries the same as Venus, or Cupris. Lucian gives a similar description of

* Analysis, Vol. II., p. 311.

her under the name of Atargatis, but represents her upwards as of a woman's form entirely. Ἡμισὴ μὲν γυνή, τὸ δὲ ὅκιστον ἐκ μῆρων ἐς ἀκρῆς ποδᾶς ἰχθύος οὐρὴ ἀποτείνεται. *The upper half was a perfect figure of a woman; the lower part, from the thighs downward, terminated in the tail of a fish.* Her statue was of great antiquity; and represented a woman as far as the middle, but from thence had the figure of a fish. She had a chain of gold, and was denominated by the natives Eurunome Diana, which Eurunome is represented as the most ancient of the female divinities, and the wife of Ophion."

I would desire it to be borne in mind, that this representation of Venus was of "great antiquity"; it was identical with that of *Oannes; but both †Venus and ‡Oannes were synonymous with Jonah.

The great antiquity of this story of Oannes, independently of the authority of ancient writers, is to be inferred from the name Nineveh, which signifies the "City of the fish," and I think places it beyond a doubt that the allegory of the fish-being, the great instructor of the Sabeans, was *prior to the city itself*. Evidently, the Jews, in captivity, met with this account, and made יִנְיָ *Jonah, Jonah or Oannes*, a Jewish prophet.

It is difficult to understand how, out of allegory, the star Venus could *instruct* the Sabeans, was it with regard to the problems solved by observing its transit? or did they, under a veil, intimate that ION, in the extended sense of the *whole heavens*, or astronomy, was the study that humanized mankind? It is not strange that this planet should have been so much noticed. §

* "He was also depicted as a fish, or sometimes as half fish and half a man, of an amphibious nature."—"Analysis," Vol. II., p. 297.

† "Analysis," Vol. II., p. 342.

‡ "Analysis," Vol. II., p. 292.

§ Poets, in all ages, have been, and probably will continue to be, struck with its brilliancy and beauty: though the following *words* may not last for ever, the feeling that dictated them can scarcely become a stranger to the human breast:—

"Gem of the crimson colored eve,
Companion of retiring day,
Why, at the closing gates of heaven,
Beloved star, dost thou delay?

So pure thy pensive beauty burns,
When soft the tear of twilight flows,
So sure thy plighted step returns,
To chambers brighter than the rose.

Oh! sacred to the close of day:
Queen of propitious stars appear
And early come, nor long delay,
When Caroline herself is here."

CAMPBELL.

Its warnings can only be suited to the Sabæans, to be prepared for the rising of the Sun.

This star, under the figure of Esther, is described as feeling faint before the shining face of Ahasuerus, the Sun; so also *Jon*, or Jonah, sat on the east side of the city. "And it came to pass, that when the Sun did arise, that God prepared a vehement east wind; and the Sun beat upon the head of Jonah, that he fainted."*

The coincidence would be strange, indeed, if the people of Nineveh had an ancient allegory of Oannes rising from the sea, and that subsequently, another being—a Hebrew prophet—of a name identically the same, should come out of a fish, to their city, to instruct them!

I am persuaded, that the mound, called the tomb of the Prophet Jonah, opposite Mosul, near the ruins of Nineveh, is nothing but the temple of Oannes, the deity of the place; and if search were made, and excavations allowed, some legend explanatory of this allegory might be discovered. However, I doubt not, were such found by Christians, we should have the inscriptions to speak about the prophet of the Bible, and not of the deity. I think a shrine of their fish-god is a more likely building to have existed there,† than a tomb of a stranger, whose prophecy—the only prophecy he made—failed.

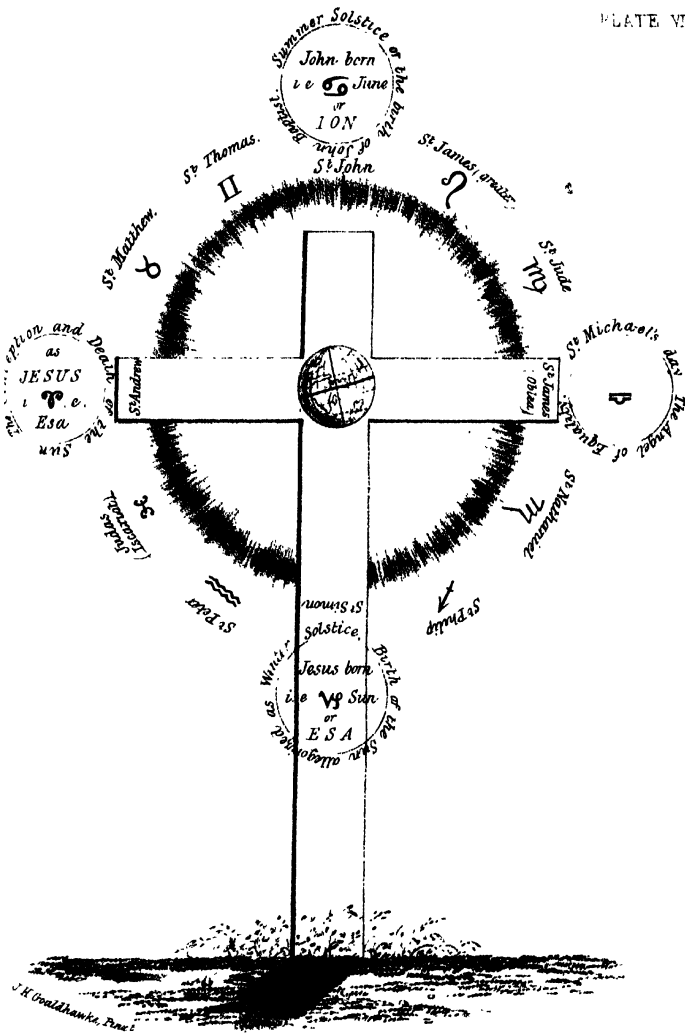
And here I would digress to say, that it is remarkable that no mythological accounts are discovered by the explorers in the arrow-headed inscriptions, although depicted on such a number of mythic figures, from the gigantic lions and bulls, to the small engravings on cylinders.‡ Not the less strange is the fact, that all the historical discoveries relate to the few kings of Assyria and Babylon mentioned in the Bible, or by Greek authors. Was there nothing in the history of all the other kings worthy of notice? Was the subjugation of Judea a topic of such magnitude, that it should have been chosen as the appropriate subject for the chisel of the sculptor?§

* *Jonah* iv. 6.

† Especially as the mound is too large to cover a tomb.

‡ Many of these cylinders have on them the objects of Heathen and Jewish allegory, viz., the Sun, a man mounted on a ram; the Moon, in a crescent form; Venus, or *Ion*, as a large pentagonal star; the Pleiades as seven stars or orbs, with a *firestar* of the deity.

§ Is it not possible, that some of the pictures, &c., were fictitious? We know that the ancients were much given to fiction, at least more so than the moderns; yet if the decorations of our walls and houses were taken as the grounds for a history of our times, how near would such be to truth?



The real crossing of the Equator by the Sun in the Ecliptic within the allegorical Cross of Jesus.
The real signs of the Zodiac under the allegorical names of the Apostles.

JESUS AND JOHN.

OR THE SUN AND THE MORNING STAR.

THE Old Testament has been considered as shadowing forth the New : many of the persons therein mentioned being types of Christ ; many of the events, (called historical) typical of a new dispensation ; and many passages prophetic of the same. A perusal of the foregoing pages will show, that what is termed *typical* by Christian writers, is allegorical. As herein the personages, with their fables, bear to each other a marked resemblance, so *this* similitude, applied to the New Testament narrative, is termed *typical*. Wherever similar allegory exists in Heathen mythology, the resemblance has been pointed out *by divines* as bearing somewhat of the same typical nature.

The characters of ancient incarnations of the Deity, that is, allegories of the Sun, whether Heathen or Jewish, were suited to the age in which they were fabricated ; so also the character of Christ is such as *Essens*, of the period when it was given to the world, would depict as perfect and pure.

He is consequently made to deliver their doctrines, for which I refer the reader to the Article "*Essens*," in the commencement of this work.

In addition to what is there said regarding them as the authors of the books that are called, collectively, "*The New Testament*," I may add that the Rev. Dr. Oliver has, in his various Masonic works, proved that Freemasonry is unjustly charged by the ignorant with being adverse to Christianity, and that, on the contrary, *a most intimate connexion exists between them*. In the following passage he says, that what is now called *Masonry*, formerly bore a name signifying "*Light*," which could be none other than "*Essen* ;" and that *that* was the term, and none other, is clear from the closing remark regarding 'the unassuming *Essens*' as being the *real conservators*, who were incompetent to unmask the pretensions of those who claimed to be such.

"Every event alluded to in the historical part of the Masonic Lectures has a direct reference to Jesus Christ, or the Christian religion.

"The system, which is now practised under the denomination

of Freemasonry, was originally an intellectual pursuit, which had God and his worship for its sole object of meditation ; and, consequently, was not by any means connected with a mechanical craft. Its name corresponded with its nature, for it was designated by a term signifying LIGHT, purity or perfection. To trace the origin of its present appellation through all its various ramifications, amidst the gloomy days when ignorance and barbarism had over-run the world, were a forbidding, and almost a useless task. We know that those ages abounded with operative architects, who, taking advantage of the inactivity of the few speculative Masons who continued to practise our science in its native purity, boldly pronounced *themselves* the sole conservators of Masonry, while the unassuming Essens were incompetent to unmask the pretenders, or to refute their confident assumption of our peculiar privileges.*

Jesus is Esa, *the Sun* ; John the Baptist is Iox, the morning star ; the twelve Apostles are the *twelve* signs of the Zodiac. The cabalistic numbers will be noticed as they occur.

Another circumstance connected with the relative characters, that *Isa* was the Sun and *Iou* was Venus, is contained in the words of John : " And he is preferred before me, because he was *before me*." So St. Irenus speaks of Christ as existing before the *Morning Star* : and the Septuagint has the (Psalm cx. 3) 'Εκ γαστρος ὡρὸν Εωσφορὸν ἐγέννησα σε—" *From the womb, before the MORNING STAR,—I begat thee.*" St. Dionysius of Alexandria, in his epistle to Paul of Samosata, says—" For God, who was begotten of the Father, *before the day star.*" Now, if Christ were really an incarnation of the Deity—God with man—it were ridiculous to speak of him as existing before the *morning* or any other star ; whereas, in the view I take, it is quite consonant, and to the point, similar to the description of his transfiguration (which word means *out of figure* or allegory), his face *was the Sun*, and his raiment *was light*.

For the manner in which all the different Solar Allegories of the Old Testament are treated by Masonic writers, I would refer readers, if not themselves Masons, to the works of Dr. Oliver especially.

ION, the ἰωάννης or John of the New Testament, I have already shewn to be the star Venus. He is called the *fore-runner* of Esa, because this planet, as the morning star, rises before the Sun, and warns the Sabeen *Essens* to be prepared for the coming of Esa : consequently, it is said—" He was not *that* LIGHT, but was sent to bear witness of that LIGHT."† The

* " Star in the East," pp. 88—91.

† John i. 8.

description of him as a star is very clear—"He was a burning and a shining Light, and ye were willing for a season to rejoice in his light."* And no sooner did the disciples of the morning star, (John) see the Sun, than they worshipped him.†

The star in the East, seen by the Sabeian magi or wise men, was the morning star Ion, which they followed, "till it came and stood over where the young child (or Vernal Sun) was."‡ "When they saw the star, they rejoiced with exceeding great joy."

The same star is allegorised as the "Dove," hovering over the (Sun rising) head of Esa, as the star in the East is said to have done: for דול or Ion is the Hebrew for dove.

John was Elias§ according to Essen theory, so his mother was Elisa-beth, or house of Elias.

Abram was old and Sarai *barren*, yet the conception of Is-ac was foretold by an *angel*. Rachel was *barren*, and at last bears Is-seph. Josephus tells us the birth of ||Moses was foretold. The wife of Manoah, the priest, was old and *barren*, yet an *angel* foretells the birth of Samson. So also Elisa-beth is *barren* and old,¶ when an *angel* tells her she shall conceive, cautioning her, as with Samson, that the child should "drink neither wine nor strong drink."*** She had gone six months†† with child, when an *angel* appears to Mary and announces the conception of Jesus: this fixes exactly six months between the births of Ion and Esa.

The month of June is so named from Juno, as it corresponds with ♄, which solsticial sign was affected to Juno, as ♃ was to Jupiter.‡‡ Juno and ION (*i. e.* John) being synonymous, it was in exact accordance with Sabeian theory, that the birth of John was held on the said Summer Solstice. From Mary's conception to John's birth were three months,§§ which fixes the conception to have been in ♉ and consequently Esa's birth in the Winter Solstice ♊.

Some modern writers, without the least investigation, have asserted that the early Christians, *out of policy*, appointed Christian feasts to be held on days that had previously been sacred to

* John v. 35—See the Frontispiece.

+ John i. 38, 49. They became the disciples of Christ, and therefore it is to be supposed, worshipped him (as the Christians do now) as God.

† Matthew ii. 9, 10.

§ Matthew xi. 14.

|| Joseph. "Antiq.," lib. ii. chap. ix. par. 2.

¶ Luke i. 5, 7.

*** Luke i. 15.

†† Luke i. 36.

‡‡ The conception of the female form of divinity (Juno) being on one Solstice, that of the male form, Jupiter, on the other.

§§ Luke i. 56, 57.

Heathen rites, knowing the propensity of mankind to pageant and show, and fearing that unless Christian rites were held thereon, they might lapse into their former origies. What I have already said, proves how clearly the phenomenon of the heavens ruled the Christian as it did Heathen festivals. There is yet further reason for this astronomical arrangement of the Christians holding the births of *Ion* and *Esa* on the two solstices. John is described as saying, "He must increase, but I must decrease,"* that is, that after Christ's birth, (the shortest day) the days *increase*, while after John's birth (the longest day) they *decrease*.

The Sabæans (Essens, Gnostics, &c.) considered that the world was purified by *fire* and *water*: by water at the Summer, by fire at the Winter Solstice. So he of ω (John) baptized with *water*,† and said of him of ν (Esa,) "He shall baptize you with the Holy Ghost and with *fire*."

The Winter Solstice was fixed on by Sabæans as the birthday of the Sun, possibly because the days (or light) increased from that date. Saturn, Jupiter, and Bacchus, were said to be born thereon; consequently, we find it, in Numa's Calender, termed‡ "Natalis Solis Invicti, which was celebrated on the 25th December."

Throughout this work, I have considered the *Essens*§ as the sect who framed the Jewish Solar Allegories, and think they are the people alluded to as "colleges of prophets." Prophetic powers are attributed to no other sect, I consequently think those termed "prophets" in the Old Testament to be *Essens*. Two things are hereby clearly accounted for: the prophetic condemnation of sacrifices,|| for the Essens had what they considered purer lustrations of their own: also the prophetic allusions to the Sun rising, preceded by the forerunner or morning star, since they rose with this star, and "recited certain ancient prayers *that the Sun might shine on them*." Therefore the words "the Orient,"¶ the "Sun** of Righteousness," are plainly used.

We are told of John, "the child grew, and waxed strong in spirit, and was in the deserts till the day of his *shewing* unto Israel."†† The word *shewing* is very applicable to the star; but

* John iii. 30.

† The rise of the Ganges, or its birth, is held at the Summer Solstice, as was that of the Nile in Egypt.

‡ Duncan's "Religions of Profane Antiquity," p. 148.

§ Dr. Oliver's "Masons' Star in the East," pp. 89-91.

|| Isaiah i. 11— \mathbb{W} ; also lxvi. 1-3—Jeremiah vi. 20; vii. 22—Hosea vi. 6; viii. 13—Micah vi. 6, 7, 8.

¶ Zechariah iii. 8.

** Malachi iv. 2.

†† Luke i. 80.

taking it in a literal sense, it purports that John was brought up in the country of the *Essens*, the wilderness of Judea, beyond Jordan, where he commenced preaching and baptizing.*

It is in accordance with Solar Allegory, that John should baptize at "Enon, near to Salim,"† for En-on signifies "fountain of the Sun," and Sal-im means "solar waters."

These things were done in Bethabara,‡ beyond Jordan, where John was baptizing. And the next day John seeth Jesus coming unto him. It is said of Jesus after his baptism, "And immediately the spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan."§

The Gospels of Matthew and Mark state that the temptation occurred immediately after Christ's baptism. John, on the contrary, says, that "the next|| day, after "seeing John and two of his disciples, he took them home with him ;¶ the day following he finds Philip ; and on the third day,"** he was at a marriage in Cana of Galilee. Luke tells us that Jesus was in his thirtieth†† year at his baptism ; and John says that the miracle at Cana was "the‡‡ beginning of miracles." We may, consequently, infer that, till his baptism, in his thirtieth year, Jesus lived like any other man ; but there is an exception to this silence, regarding his previous history in the account of Luke, for he tells us, that when twelve§§ years old, he astonished the doctors by his understanding.¶¶ I would remark the cabalistic numbers : he was twelve years old ; he was found on the third day ; also, his first miracle at Cana was on the third day after his baptism.

No mention is made of Jesus' age at his crucifixion ; forty has been surmised, and I think it a probable number for the *Essens* to have fixed on, as it is a cabalistic one.

The account of miracles to prove divine mission, of parables and sayings to inculcate certain doctrines, occupy the greater part of the Gospel ; yet while the lapse of time is not at all clearly marked between one miracle and another, between one saying and the succeeding one, the *Passover* is pointed mentioned. The first he attends "not many days"¶¶ after his baptism, when he "found in the temple those that sold oxen

* Luke iii. 2, 3. —Matt. iii. 1.—Mark i. 4.—John i. 28. + John. iii. 23.

† John i. 28, 29.

§ Mark i. 12—Matt. iv. 1, 2—Luke iv. 1, 2.

|| John i. 35.

¶ John i. 43.

** John ii. 1.

†† Luke iii. 23.

‡‡ John ii. 11.

§§ Luke ii. 42.

¶¶ I do not allude to there being a discrepancy between the Evangelists, as an argument against them : the passages are quoted to shew—1st, that Christ did no miracles before baptism ; 2nd, that that baptism took place when he was thirty years old ; 3rd, his frequent residence with the *Essens*.

¶¶ John ii. 12, 13.

♄ and sheep ♀ and doves (כנף Pleiades).^{*} It is difficult to imagine what time elapsed between this and the next time of his being at the feast; † as the conversation with Nicodemus and the woman of Samaria occupy the greater part of the two intermediate chapters. The third time he is mentioned as going to the feast secretly. ‡ The fourth time he is mentioned at the temple, § and leaves for the country of the *Essens* “beyond Jordan, into the place where John at first baptised; and *there he abode*. And many resorted unto him, and said, John did no miracle; but all things that John spoke of this man were true. *And many believed on him there.*” ||

From this, it appears, he lived among the *Essens*, (the only inhabitants of the wilderness of Judea,) where he was safe from the machinations of the Jews, ¶ and made many converts there. Yet *the Essens are not once mentioned in the New Testament*. People professing doctrines so nearly resembling Christianity of such purity of character, among whom so many converts were made, and Christ could live in safety, should surely have met with even a *casual mention*. This marked silence, when the remaining two sects of Pharisees and Sadducees are cut up, is clearly resulting from the nature of the thing, *Christianity being a phase of the Essene doctrines*, and the account of Christ is the last Essene allegory that was formed of the Sun.

Leaving the *Essens*, he goes up to Jerusalem** and is crucified by the *Jews*, according to John, on the *very day of the Passover*. ††

Before Christians had fixed on the Vernal Equinox for the conception and death of Jesus, that period had for ages previous been observed with sacred rites for the death of Adonis, by the natives of Palestine, under the name of “The Mysteries of Thamuz.” The Rev. Dr. Parkhurst says, “Now it is well known that *Adonis* was a Syrian idol, of whose worship, as celebrated in the temple of *Venus*, at Byblus, in Syria, we have an account in *Lucian De Dea Syra*, “tome ii., p. 878,

* Aries, Taurus and the Pleiades are all of the Vernal Equinox, the period that the *Passover* was held.

† John v. 1.

‡ John vii. 10.

§ John vii. 14.

|| John x. 39 to 42.

¶ Jesus therefore walked no more openly *among the Jews*, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews *Passover* was nigh at hand.—John xi. 54, 55.

** John xii. 12, 13.

†† John xix. 31. I may remind the reader, that the *Passover* and *Crucifixion* occur as the Sun passes, or crosses over the Equator in the *Ecliptic*, at the Vernal Equinox. It cannot be said of the feast of the *Crucifixion*, that the *time* was fixed on by chance, as the *Gospels* are particular in stating the *very day*.

&c., edit. *Bened.*," as follows:—"The Syrians," says he, "affirms, that what the boar is reported to have done against *Adonis*, was transacted in their country; and in memory of this accident, they every year *beat themselves* (τυπτονται) and lament, and celebrate *frantic rites* (το οργια επιτελεουσιν) and *great wailings* are appointed throughout the country; and after they have *beaten themselves*, and *lamented*, they first *perform funeral obsequies to Adonis, as to one dead*, and afterwards, on the next, or another (ἑτερον) day, they feign that he is alive, and ascended into their air* or heaven (εἰς τὸν αἶρα πεμπούσι) and *shave their heads*, as the Egyptians do at the death of *Apis*." * * * * *

Thus my author, and from his account we may form a tolerably just notion of the manner in which the Jewish idolatresses *lamented* *Thamuz*. But still what was meant by *Thamuz* or *Adonis*? Macrobius says, "*Adonis quoque Solem esse non dubitabitur*, &c. (*Saturnalia*, lib. I., c. 21.) *Adonis* was undoubtedly *the Sun*, and many other writers are of the same opinion; and the fable of *Adonis* descending into hell, and of *Venus* (*i. e.*, generative nature) weeping on that account, they with him explain of the Sun's passing through the six southern signs, as they do *Adonis* return to *Venus*, of the *Sun's* entering into the northern signs, and so returning to the northern hemisphere of the earth; and they think that the fiction of *Adonis* being killed by a boar means the diminution of the *Sun's* light and heat by winter."† "According to Julius Firmicus, upon a certain night, while the solemnity (in honor of *Adonis*) lasted, an image was laid in a bed, and after *great lamentations* made over it, *light* was brought in, and the priest, *anointing* the mouths of the assistants, whispered to them that *salvation* was come, that *deliverance* was brought to pass," or as Godwyn gives the words, "θαπεῖτε τῷ θεῷ, ἐστὶ γὰρ ἡμῖν ἀκρον ὤνησις, *Trust ye in God, for out of pains salvation is come unto us*, upon which their sorrow was turned into joy, and the image taken, as it were, out of its sepulchre."

The preceding is what the Rev. Dr. Parkhurst says regarding *Thamuz* in his Hebrew Lexicon; he further remarks that "*Adonis* is almost the very Hebrew אֲדֹנִי or *Lord*, a well known title of Christ." I would recommend an alteration; not "almost, but altogether," for *Adonis* or *Thamuz* was evidently the ancient Canaanitish allegory of the Sun, modernised by the *Essens* in the account of Christ.

* 1 Thess. iv. 17. Caught up to meet the Lord in the air, (ἀπαρτησιν τοῦ κυρίου εἰς αἶρα.)

† It was nothing more than the death of the old year and birth of the new, at the Vernal Equinox, or resurrection of *Adonis*, and subsequently Jesus.

These mysteries of Adonis were the Canaanitish version of the death and resurrection of *Osiris*: for an account of which the reader can turn back to the Article, "The Deluge," page 43.

I now come to another Solar Allegory of the *heathens*, which is allowed by divines to resemble the account of Christ; and how could it be otherwise, since both are allegories of the same thing?

The Rev. Dr. Parkhurst speaks of *Semele*, the mother of Bacchus, as "*Venus*, the goddess of love and pleasure, as well as the mother of the expected Saviour, *the Desire of all nations*." "From the Hebrew *סמל* it is very probable that the Greeks had their *Semele*, the mother of *Bacchus*, whom she bore to *Jupiter*, and many of whose characters have a very striking resemblance to those of the *Messiah*.* In the *Orphic Hymn* to *Semele*, she herself is styled *παμβασί λεια*—*Queen of All*; and *Apollodorus*, lib. III., says, "that *Semele*, after her death, was ranked among the gods, under the name of *Thyone*, and that her son *Bacchus*, having descended into hell, had fetched her from thence, and ascended with her into heaven."

Her name, *Thyone*, signifies the *IONAN*, which I have shewn under *ION*, meant the *whole heavens*. *Isis*, (who is the same as *Io* or *Ion*), on giving birth to *Orus*, says, "*The child I have brought forth is the Sun*." The name of the mother of *Esa* (*Miriam* *מרים*) signifies *offering oblation*, in allusion to the typical death of *Esa*. The Church celebrates her *Assumption*, or taking up into heaven, with astronomical precision, when the *Sun is in Virgo*. This sign was also fabled to be "*Themis*, (who) disgusted, fled from earth, and resumed her station in the heavens, where she was recognised by mortals under the name of the Virgin *Astrea*."† In the drawing of the *Assumption*, we have the Virgin *Mary* rightly represented exactly as "*Cam Ion*" of the ancients, for they are the same; the reader should compare the two plates—one is surrounded with a string of orbs, the other with seraphs, but both these are representations of the stars of heaven by which "*The Queen*," "*The mother of God*," is surrounded; and so *צבא השמים* signifies either "*the angels*," as in 1st Kings xxii. 19, or "*the stars*," as in Isaiah xl. 26—Jerem. xxxiii. 22.

It is a pity that Dr. Parkhurst was not more explicit regarding the "*characters*" of *Bacchus*, "*many of which*," he said,

* See Justin Martyr, Apologue II. p. 89, and Dealogum Tryph. Ind. p. 294-5, edit. *Colum*; *Boyse's Pantheon*, p. 101; *Spearman's Letters on the Septuagint*, p. 41; and Jorrius's Remarks on Eccles. Hist., Vol. I., p. 148, 2d edit.

† Rev. J. Duncan's "Religions of Profane Antiquity," p. 61.—See also what is said of this Astaroth in the preceding Article, "*Esther*," p. 82.



"have a very striking resemblance to those of the *Messiah*." He has shown, one, in the matter of the assumption of both their mothers: I have added the astronomical connection with the entrance of the Sun into Virgo. Both Bacchus and Esa were said to be conceived at the Vernal Equinox; both were said to be born on the "winter solstice," or 25th of December. I now proceed to show another parallel, or mark of identity, between the two, and both with solar phenomena:—

"There are several small stars in Cancer, the principal of which are called *Aselli*, the asses, placed near to another small cluster, called *Stabulum*, or the stable.

"The fable supposes that Bacchus, whom Juno in one of her zealous fits had rendered insane, was wandering without a guide in search of the temple of Dodona. He arrived at a vast morass, which intercepted his road, but luckily seeing a couple of asses, he mounted one of them, crossed the swamp, entered the temple, and recovered his reason. As a mark of gratitude, Bacchus placed the asses among the constellations."*

The cup, of which Bacchus drank, is that which Jesus desired might pass from him,† *viz.*, CRATER or the cup of the heavens. The following passage from Isaiah I consider as alluding to the Sun:—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?"

Christians consider it prophetic of Christ.

The Sun, as Bacchus, was the god of wine; so Osiris is said to have planted the vine and taught mankind to express the juice of the grape: so "Noah began to be an husbandman, and he planted a vineyard, and he drank of the wine, and was drunken." The *sacred cup* is also part of the allegory of Joseph, and an essential thing in that of Esa or Christ. Consequently all four Gospels mention it, as they do the ass or *Aselli*, which, like Bacchus, he rides to the temple.

Turning from western to eastern mythology, we find that their fables are also undoubted *Solar Allegory*, and *strongly resembling the accounts of Christ*.

The fable of Krishna presents a great resemblance taken *literally*; while with the astronomical key I employ, *much greater similarity* will be seen; and that in circumstances, that

* Duncan's "Religions of Profane Antiquity," p. 60.

† Matthew xxvi. 39.

in a *literal* sense, have no resemblance to each other, thereby showing that the heavenly phenomena are *the real, though hidden*, subjects, in both accounts.

If the account of Christ had been that of facts and occurrences that took place, then the counterfeit of the Brahmins, we may naturally infer, would be of a *similar* nature. Why should the latter be clearly connected with, and explained by, astronomy? Our author says, Krishna was the Sun; or as he expresses it, "Krishna, as a portion of Vishnu, means time or the year." (Bentley's *Astronomy of the Hindus*, p. 11.)

There was a prediction, that *Krishna* should destroy the power of the demons, consequently *KANSA*, their king, destroyed all the children that were born to *Devaki*, seven in number; but when *Krishna* was born, he was concealed with *Nanda*, the cow-herd, whose daughter was brought and substituted. *Kansa* demanded the child, when the girl was shewn, and he was implored to spare it as it was not the male child to whom the prediction alluded. He, however, dashed it to the ground; but the girl being an incarnation of *Durga*, flew away upwards, saying, "Thou shalt die by him who is growing in age in Gowkullah."

Nanda is a Sanscrit word, similar in meaning to *Taurus*, or the Hebrew *Jethro*,* and I imagine alludes to that sign. The *Pleiades*, the seven stars placed at the Vernal Equinox, are allegorised as the seven children, and were, by the Sabeans, termed *IONIM* or the *doves*, which is also the purport of their Greek name *Pleiades*.† The daughter of *Nanda*, that foretells what *Krishna* would do, is *Durga*.

In the literal point of view, the similarity between this, and the account of Christ, consists in the *prediction* before their births, that they would destroy the kingdom of evil: as *Kansa* attempts to kill *Krishna*, so also did Herod with Christ.‡ But the part that *Durga* plays has no LITERAL parallel in the Gospels.

However, it very clearly substantiates my theory. For as I have before said, John the Baptist, as well as the dove that hovers over Jesus, were allegories of the morning star *ION*; so in the account of *Krishna*, the same star, called *Durga*, rises over *Krishna*, and says he will destroy the kingdom of evil—the same being implied in what John says to the evil-doers.‡

* *Jethro* also had seven daughters, who are fabled to fill water as the *Pleiades* were supposed to bring rain.—Exodus ii. 16.

† It was foretold to Saturn, that a son of his should destroy his kingdom; so he killed them in succession, till *Jupiter* was born, who escaped by a trick: *Jupiter* was the *SUN*, *Krishna* was the *Sun*, Christ is not!

‡ Matthew iii. 7—12.

I consider that both accounts are independent of each other, but being both Solar Allegories, bear a resemblance. Those, on the other hand, that think with Mr. Bentley that the Hindoos framed a fable in imitation of the Gospels, will have to explain how they came to introduce *Durga*, the Hindoo Venus? If the planet Venus, anciently called *Ion*, has nothing to do with the Gospels, as the Christians will affirm, it amounts to supposing that an impression should show characters, that the original seal of which it is said to be an impression, does not possess!

Mr. Bentley labours to prove that the Brahmins made false astronomical tables, purposely to throw back their incarnations. Had he succeeded in modernizing the account of Krishna, there still remains the *undoubted* antiquity of other Solar Allegories, of Hercules and Bacchus; Osiris and Adonis; the priority of these, and their resemblance to Christ is allowed; yet the account of Christ is not a fabrication in imitation of the former ones! While, on the contrary, the resemblance between the accounts of Christ and Krishna being perceived, the priority in time is *claimed* for Christ, and Krishna is declared *positively* to be a fabrication!

"The introduction of the modern system was doubtless intended as a blow to Christianity, which, at the time, was making some progress in India; for, by making the Christians appear but as people of yesterday, in comparison to themselves, the natives would not only be less disposed to listen to them, but would look upon them with the same degree of contempt as the Brahmins did."

"But the grandest blow of all, which was levelled by the Brahmins against Christianity, and the *ne plus ultra* of their schemes, was the invention of the avatars or descents of the Deity, in various shapes, and under various names, particularly that of Krishna; for as the Christians acknowledged that Christ was an incarnation of the Deity, and that God the Father had sent him down on earth to show his special favour to them, and redeem them from sin; so the Brahmins, in return, invented not one, but several incarnations and descents of the Deity amongst them at various times; thereby, to make it appear by such frequent descents, that they exceeded the Christians and all other nations by far in point of favour with the Deity."*

"The fabrication and birth of Krishna was most undoubtedly meant to answer a particular purpose of the Brahmins,

* "Astronomy of the Hindus," p. 109.

who probably were sorely vexed at the progress Christianity was making; and fearing, if not stopped in time, they would lose all their influence and emoluments. It is, therefore, not improbable, but that they conceived, that by inventing the incarnation of a Deity nearly similar in name to Christ, and making some parts of his history and precepts agree with those in the Gospels used by the Eastern Christians; by representing to the common people, who might be disposed to turn Christians, that Christ and Krishna were but one and the same Deity, and as a proof of it that the Christians retained in their books some of the precepts of Krishna, but that they were wrong in the time they assigned to him; for that Krishna, or Christ, as the Christians called him, lived as far back as the time of Yudhishthira, and not at the time set forth by the Christians. Therefore, as Christ and Krishna were both one and the same deity, it would be ridiculous in them, being already of the true faith, to follow the imperfect doctrines of a set of outcasts, who had not only forgotten the religion of their forefathers, but of the country from which they originally sprung.”*

In this extract there are three things to note: Bentley’s acknowledgment of the similarity between Krishna and Christ; secondly, his assuming that the Brahmins used arguments founded on the similarity, but ante-dated *their own* fable; thirdly, the *object* to be gained by the imposture was to save their own emoluments.

We will imagine Christianity being preached in India, and Brahmins opposing it with this account of Krishna. The first thing that would strike the new converts, in reply, would be the query—“How was it that this story of Krishna, *if so old* as the Brahmins described it, remained unknown and unheard of until Christianity had made its appearance!” This would have been unanswerable, and could not but fail to strike people, *had the account of Krishna been so recent*. If priestly influence, with its emoluments, were the object in view, the Brahmins had an easier course open to them *by becoming the priests of the new and increasing faith*: a course much easier than that of combating it with a pseudo-antique incarnation.

Mr. Bentley would wish us to suppose, that the various stories of incarnations that exist among the Hindoos were also invented by the Brahmins “to make it appear, by such frequent descents, that they exceeded the Christians and all other nations by far in point of favor with the Deity.” Had not this gentleman himself proved that some of these fables of

* “Astronomy of the Hindus,” p. 112.

incarnations existed 698 years before Christ, we might have taken the above extract to imply that he considered them all to be invented by the Brahmins to disparage Christianity. He says, "In the last section I gave the epoch of Parasurama, 1176 B. C., I shall now proceed to that of Rama, the son of Dasaratha, and who is believed, or feigned by the modern Hindoos, to have been one of the incarnations of the Deity. The epoch of this prince is considered the most famous in *Hindoo* history, and perhaps deservedly so; for in his time, and that of his father, astronomy* is said to have been cultivated with much attention, and it is supposed that the astronomical tables for calculating the places of the planets were framed by means of the observations then made. It is, therefore, highly important that we should determine the time accurately, which, fortunately, we are enabled to do from astronomical data.

"According to the *Ramayana*, called *Valmika's*, five of the planets were in their houses of exaltation, as the astrologers term it, at the birth of Rama: that is to say, the Sun was in Aries, the Moon in Cancer, Venus in Pisces, Jupiter in Cancer, Mars in Capricorn, and Saturn in Libra, on the ninth lunar day of Chaitra.† The positions of the planets here given, I strongly suspect, are the result of modern computation, and not from actual observation: for the signs of the ecliptic, at least by these names, were totally unknown in the time of Rama; and were not introduced into India, I believe, until the second or third century of the Christian era. However, be this as it may, the situations assigned to the planets, whether from computation or otherwise, point out to us, that Rama was born on the 6th of April, 961 B. C."

Mr. Bentley considers Rama to have existed 961 years B. C. He says that the book called the *Ramayana* was written in A. D. 295. "In thus giving the age of the *Ramayana* of Valmika, as it is called, I do not mean to say that the facts on which that romance was founded, in part did not exist long before: on the contrary, my opinion is, that they did, and probably were to be then found in histories or oral traditions brought down to the time. The author of the *Ramayana* was more a poet than an astronomer, and being unacquainted with the precession, he fell into the mistake alluded to."‡ This mistake consisted in giving the positions of planets, &c., as they existed in A. D. 295. This in no wise proves that oral tradition,

* So Josephus tells us *Abraham* was learned in the celestial science.

† Bentley's "Astronomy of the Hindus," p. 14.

‡ "Astronomy of the Hindus," p. 17.

as Mr. Bentley is pleased to imagine, did not describe Rama as an incarnation of the deity.

By proving the date of the writing of the *Rāmāyana* to be A. D. 295, and that the writer was more a poet than astronomer, how far he can be said thereby to prove that the story of Rama being an incarnation of the deity was invented in A. D. 295, I leave the reader to judge.

But our author proceeds to consider the *war of the gods and giants* was an allegory of the Heavens, as they presented themselves to the view in the time assigned to Rama, *i. e.* B. C. 961.

The positions of the stars must have been ascertained by actual observation, as our author has shewn the Hindoo incapable of calculating back *correctly* from ignorance of the precession. He considers the Hindoo account of this notable "war" to be the original, from which Hesiod wrote his version of it. Hesiod and Homer are supposed to have lived B. C. 907.* The first difficulty is how, within fifty years, could the Sanscrit version have reached the Greeks, considering the little intercourse in those times between such distant countries; secondly, that as the before-mentioned Greek authors are considered the fathers of the Greek theogony, and that theogony presents incarnations of the deity, either we must suppose that *they* borrowed from the *avatars* of the Hindoos, which does away with the idea of *subsequent* invention of incarnations merely to outshine the Christians; or are we to suppose the Greeks, and before them the Egyptians, had such solar incarnations, to whom no motive for such inventions, *i. e.* to vie with Christians, can be imputed; while the Hindoos are *imagined*, NOT PROVED, to have had *none* till they heard of the incarnation of Christ, and *then* invented others of their own!

"In giving this explanation," says Mr. Bentley, after clearly showing the astral nature of the *war*, "my principal object was to point out, that the mighty giants, Cottus, Gyges, and Briareus of Hesiod, were no other than the stars S and V, called the *Aselli*† by the poets, together with *Præsepe*."‡ It is strange, that with such a clear perception of the astronomical nature of a portion of what is termed *history*, assigned to the times of Rama, our author did not perceive that this prince had no earthly existence, but was only a fable of an incarnation or Solar Allegory. This would have upset his argument of the Brahmins inventing such incarnations A. D. 295—*Rama* is the Sun:

* Our author says 200 years later (p. 29.)

† The *asses* that Bacchus and Christ are feigned to have ridden.

‡ "Ancient Astronomy of the Hindus," p. 43.

the name of his consort, *Setah*, signifies *cold*. Rama going to the extreme southern end of India is the Sun going to the extreme southern hemisphere at the *Winter Solstice*, when *Cold*, or *Setah* is found, and the world is destroyed by *fire*.*

Astronomical errors of Hindoo poets cannot, however, do away with the antiquity of the accounts of Vishnu, for he appears in the rock-cut temples of India. Mr. Bentley has said *Vishnu* was the year: he is one of the incarnations. To be in keeping with the assertion, that the Hindoos invented *their incarnations* to disparage Christianity, we must suppose these undoubted ancient temples to be *modern* structures subsequent to A. D. 295, when our author says Christianity was making progress in India.

Vishnu, like Christ, is the second person of the Trinity. He is the Saviour or Redeemer. The fable concerning him states, that the world became so extremely evil, that the snake, on whose head the Earth rested, could no longer support the immense weight of iniquity. He, consequently, allowed his head to sink with its burden under the abyss of waters. *Vishnu* hereupon assumes the form of a *fish*, and diving into the abyss (or hell) brings the Earth up and replaces it on the serpent's head.

I understand by the serpent, the Heavens: that it was depicted as eating its own tail, from there being no end to the circle of time or revolutions of the Heavens. It was painted *blue* in reference to the sky; and had yellow scales to signify the stars. The drowning of the world is the closing of the year: its being raised again is the renewal of the year. The *fish* form is in allusion to *Pisces*. However this be, we find the *fish* as an emblem of *Vishnu*—it was also that of Christ.

Dr. Oliver says—"The rough outline of the fish, formed of two curves, meeting at a point at their extremities, was made to enclose, under the name of *Visicu Piscis*, the figure of our Saviour in His glorified state."† The early Christians, using the Greek language, formed of the word *ἰχθῠος*, *fish*, an acrostic, each of the letters alluding to Christ.

ἰεσοῦς Χριστὸς θεὸς Υἱὸς Ὁ Σοφῆς.

Another Indian "hero" requires our attention more particularly—*Boddh*.‡ Everybody knows that the Boddhist faith, so widely spread over Eastern Asia, had its origin in

* See what is said at p. 94, regarding the destruction of the world by *water* and *fire*.

† Dr. Oliver's "Theocratic Philosophy of Freemasonry," p. 173.

‡ Prinsep's "Tibet, Tartary and Mangolia," p. 135, *et seq.*

the teachings of Sakhya-Muni, a saint, whose era dates long before Christ. The Chinese carry the era back to more than one thousand years. De Guignes and Klaproth fix it from these authorities at 1027 years before Christ; and Sir William Jones adopted the same date. But it is to be observed, that the Chinese, acknowledging the author of this religion to have been a native of India, state their nation to have adopted the faith of Boodh one thousand years after it had been preached there (India.) Their chronology, therefore, so far as it dates from this era, commenced only from the thousandth year, and wants earlier verification. Indian authorities, on the other hand, confirming the Cingalese, Burmese, and Siamese dates for the commencement of the Boodhist era, fix the death of Sakhya-Muni (called his *nirvan*, or absorption into the divine spirit) in the year B. C. 543. This difference of four hundred and thirty six-years has led many to believe the Chinese era to refer to an anterior Boodh,* but it is more probably ascribable to the round number of a thousand, assumed for the antiquity of the religion at the time of its spread in that country. The date is so far important, *as the extraordinary† similitude in many parts of the doctrine, and of the books and ritual, and forms and institutions of this religion, with those of Romish Christianity*, which was remarked by the Jesuits who visited Tibet in the seventeenth century, and even Father Rubuquis in the thirteenth, might lead to the belief, that they had been borrowed entirely from this latter, if the chain of evidence that established their greater antiquity were less complete.‡

“The points of resemblance referred to commence even with the form of the Scriptures, or principal books of the faith. The most important is the life of Sakhya-Muni, whose doctrines are represented as having been delivered in discourses held to his ten disciples, or as arising out of occasions not unsimilar in some respects to those recorded in our evangelists. The idea of a divine spirit being moved to take on itself a human form for the instruction of mankind, and for the redemption of the human race from the sins into which it had fallen by a course of degeneracy, is Boodhistical. The doctrine of the fall of

* In the same way, more than one Hercules were imagined to suit the different acts he was fabled to perform.

† These words are put by me in italics, as deserving greater attention.

‡ That is, if the greater antiquity of the account of Boodh were not beyond dispute, Christians would dogmatically affirm, that it was borrowed from Christianity. Mr. Bentley presents an instance of this unfairness, resting his argument on a poet's error, in giving the position of the planets as they were in his time to represent the same in the days of Krishna.

man, that is, the Mosaic account of the creation of the world, and of the original sin of the father of the human race, is no part of Boodhism; and this we may remark would likewise most probably be found there* if it had been a religion borrowed from the Christian as its antecedent. The spirit of Sakhya-Muni is alleged to have been pre-existent,† in a condition of sanctified holiness, pre-eminent amongst the gods of Tashita, and there, being moved to become incarnate in the human form, in order to redeem mankind from the sin and degeneracy it had fallen into from long tasting of earthly pleasures, and from their corrupting influences, it elected the royal race of Shudhodana for the birth. The conception of Maya-Davi, the mother, is described as miraculous and mystical, and the birth as attended with miracles, but not of the same description with those which attended the birth of our Saviour.

"There is, however, a holy man like Simeon, who, admonished by an illumination of the world, bears witness to the child's divine mission, and laments that age will prevent his hearing his doctrines. Sakhya also at school displays learning which confounds the doctors and professors.

"He takes on himself the domestic state and marries twice, but at the age of twenty-nine,‡ he is led to commence a course of meditation, his attention being directed to four subjects in particular—old age, sickness, death, and a future state. He gives up the world to pursue his meditations on these subjects, and to seek the truth. He practises mortifications, until finding his body weakened, he bathes in the Nyranjana river, and takes refreshment afterwards to recover his strength. This is a species of baptism. He is tempted after his baptism by the God of Pleasure, who makes offer of worldly power, like those we find in the temptation in the wilderness. But he rejects them, and overcomes and drives away the tempter. After this, his meditations are rewarded by an inspiration of the divine spirit, and so becoming a Supreme Boodh, he begins to preach his doctrine, which is adopted first by ten disciples of implicit faith, and then wins over the multitude.

* In like manner, if the account of Noah were the antecedent for all the Gentile accounts of *a man in a boat*, as Osiris, Dionusus, &c., the great incidents of a deluge, drowning the whole creation, and saving of some of all creatures in the ark, would scarcely have been *entirely and in every instance omitted*: yet Bryant imagines it was the antecedent.

† So Christ is said to have pre-existed.

‡ "And Jesus himself *began to be* about thirty years of age" (Luke iii. 23), that is, he was in his thirtieth year when baptized, after which he commences his career. Cabalistic number.

"The precepts he inculcates are—First, that there is sorrow in life. Second, that this sorrow is inseparable from mortality. Third, that it may be remedied. Fourth, that faith in his doctrine, and its reception and observance, will give the remedy, which is, salvation in an improved future state, preparatory to absorption ultimately in the divine spirit. He goes from place to place in India, teaching his doctrine, and as followed and revered, until he dies at last in Assam at the advanced age of eighty, his death being attended with many prodigies. The body is burnt and the remains collected and revered as relics of pre-eminent sanctity. A contention then arises as to their disposal, and the remains are divided between eight cities, each of which erects a Stupa, or mausoleum, over its portion.

"This is said to have occurred in the reign of Ajata-Satra, who was the predecessor of Chandragupta (Sandracottus) by one hundred and ninety-six years. The future state promised by Sakhya-Muni is regeneration in an inferior or superior animal condition, according to the degree of spiritual perfection obtained in life by meditation and faith, the highest reward of all being that which Sakhya-Muni himself obtained, viz., absorption into the divine spirit, from which all vitality is believed to have emanated originally, and to which all will finally return. The next highest state to that of immediate absorption is that of perpetual regeneration as a Boodh. There is in Boodhism no perpetuity of punishment in a place of torments, but the regeneration in inferior animals is not very dissimilar to the purgatory of Catholics, as was remarked by Father Grueber; and the Devas, or gods, of the different Heavens, are of the same class with angels and saints. In every state there is a means of reaching a superior condition, if properly followed out; and life is sacred, and not to be taken without sin, because of its being of the divine essence, passing, in this world, through the course prescribed towards final absorption.

"Such are the principal characteristics of the Boodhist doctrine. With respect to the institutions: the doctrine, that a spiritual and even a divine condition is to be obtained by withdrawing from the world, and by meditation, prayer, and abstraction, gave early origin to the monastic condition. We have distinct evidence of the existence of institutions of this kind established in vilharas, or cells and caves, or in buildings erected for the convenience of those who sought so to spiritualize themselves by separation from the world, at dates long antecedent to our era. Such buildings exist in India, at present only as remains of antiquity, quite deserted; but we find them in

Tibet and Tartary, exactly in the condition that we may imagine, from the traces left of the domiciles occupied by the Indian Sramanas, or Lamas, that they presented heretofore in various parts of Hindoostan; and this at periods at least twenty centuries anterior to the present. That condition varies very little from what is reported of the earlier Christians; and we have still, according to M. Huc, both at Roon-boom and in Tibet, the type of the devotees who practised penances, and sat on pillars, like Simeon Stelites.

"The discipline, the habits, and even the ritual of these monasteries of Tibet and Tartary, have also a remarkable resemblance to those of the churches of Rome and Constantinople in the middle ages. With respect to the ritual, we have before noticed the strong impression which its resemblance in many points made on Father Grueber, in the seventeenth century. Captain Turner, the ambassador of Warren Hastings to Tibet, in 1783, remarked the great similarity which the chaunts of alternate verses by the officiating priest, and by the congregations of Tibet, bore to the ceremonies of high-mass in the Roman Church. He was quite ignorant of the Tibetan languages, and judged merely of the form and manner, and effect of what he saw and heard. M. Huc confirms this report, as the result of his longer and more accurate observation, based on some acquaintance with the language of Tibet; and he tells us how intense and extensive is the study of ritual in the Roon-boom monastic college, and in similar institutions of Lassa. Now Csoma de Koros has given us translations, and abstracts, of some part of what is thus chaunted or recited, and we have ourselves been much struck by the resemblance, in spirit and tone, to parts of the Litany, and of the Psalms, which are similarly read and chaunted in Catholic churches. Take the following hymn, for instance, in celebration of the victory gained over the great tempter, prior to the reception of the divine inspiration by Sakhya-Muni. We copy it from Csoma de Koros' translation, breaking only the verses, for alternation of the chant or recitation, which is the method of reading and delivering it:—

"*Priest.* There has arisen the illuminator of the world! the world's Protector! the maker of light; who gives eyes to the world that is blind,—to cast away the burden of sin."

"*Congregation.* Thou hast been victorious in the fight: thy aim is accomplished by thy floral excellence: thy virtues are perfect: thou shalt satisfy men with good things."

"*P.* Gotama (Sakhya) is without sin: he is out of the miry pit: he stands on dry ground."

“ ‘ *C.* Yes, he is out of the mire ; and he will save other animated beings, that are carried off by the mighty stream.’

“ ‘ *P.* The living world has long suffered the disease of corruption. The prince of physicians has come to cure men from all diseases.’

“ ‘ *C.* Protector of the world ! by thy appearance all the mansions of distress shall be made empty. Henceforth, angels and men shall enjoy happiness,” &c. &c.

“ Again, see another hymn :—

“ ‘ *Priest.* To thee, whose virtue is immaculate, whose understanding is pure and brilliant, who hast the thirty-two characteristic signs complete, and who hast memory of all things with discernment and fore-knowledge.’

“ ‘ *Congregation.* Reverence be to thee : we adore thee ; bending our heads to our feet.’

“ ‘ *P.* To thee, who art clean and pure from all taint of sin, who art immaculate and celebrated in the three worlds,* who, being possessed of the three* kinds of science, givest to animated beings the eye to discern the three* degrees of emancipation from sin.’

“ ‘ *C.* Reverence be to thee.’

“ ‘ *P.* To thee, who with tranquil mind clearest the troubles of evil times : who, with loving kindness, teachest all living things to walk in the path designed for them.’

“ ‘ *C.* Reverence be to thee !’

“ ‘ *P.* Teacher of the four truths, rejoice in salvation ! who, being thyself free from sin, desirest to free the world from sin.’

“ ‘ *C.* Reverence be to thee.’

“ We could multiply illustrations of this kind without limit, but these examples will suffice to show the resemblance we have noticed in the forms and method of the Boodhist ritual. It is, however, much more elaborate than that of any Church of Christendom, the books containing it being very voluminous, and the service, being exceedingly complicated, and differing almost for every day of the year, besides being special for every festival.

“ In the absence of authentic histories, it is not easy to settle the precise period when the doctrine and forms of Boodhist worship were first established in the East ; but no one has ever doubted their great antiquity. The early Missionaries of the Romish Church believed them to be a form of Christianity preached there in the time of the first Apostles ; and

* Cabalistic number.

hearing of the theocratic government established in Tibet, and occasionally amongst Tartars and Mongols of the desert, carried back to Europe tales of a Prester, or Presbyter John, to excite the wonder and stimulate the zeal of the pious in Christendom. But the more accurate and searching enquiries of the present age have brought out this religion in a new character, and leave little doubt of its priority by several centuries to Christianity, with forms of worship and with doctrines corresponding closely with those which so forcibly struck Captain Turner in Tibet, and which excited the wonder of the Missionaries of successive centuries, both there and in Mangolia."

Further on Mr. Prinsep says—"We conceive, that upon this collateral testimony of rock-preserved edicts, in a language no longer extant, but conforming with that of the Pali sacred books of Ceylon, Siam, and Burma—of edicts which refer to Kings Ptolemy and Antiochus as cotemporaries, the inference will not be rejected, that the sacred books and ritual of the Boodhist, as now observed by professors of that religion, were then the received Scriptures and state religion of India. We have further evidence of this in the ruins of ancient Stupas and Viharas existing in many localities of India, which indicate a condition of things and of monastic institutions exactly corresponding with the Lamaseris described, as still existing in Tibet and at Roon-boom, at Koko Khotun, and in other places of Tartary and Mangolia. The Stupas are mounds of solid masonry erected over the ashes or relics of saints and teachers of the Boodhist religion; and round them cells and domiciles for disciples or Sramanas appear to have been built by the pious, or provided by themselves in the precise manner in which they are now found at Roon-boom and Lassa. These have for centuries been in ruins, but they bear inscriptions of the same and even of more early date than the deciphered edicts of Asoka, to which we have referred above. The most remarkable of these ruins are found at Sanchi, near Bhilsa, southward of Bundelkund. The inscriptions found on several stones and gateways of this ancient Vihara, furnished the key for decyphering the Asoka edicts; and within these few days, there has been read at the Royal Asiatic Society of London a paper by Captain Cunningham, on the subject of the excavations made to ascertain the precise contents of several of these Stupas. The metal, steatite, and chrystal vases containing the relics, have all been exhumed, and on several, or on the covering cerements, are legible inscriptions, in characters of the age antecedent to that of Asoka, recording that the relics are those of the very

disciples and associates of Sakhya-Muni, whose names are mentioned in the Pitakattayam* and in the Attha-katha, as well as in the Tibetan books. This seems to be a strong confirmation of the verity of those books, and of the fact that the record they contain was at least the received Gospel of the age, when these Stupas were built, and that alphabet was used. We have no desire and no right to anticipate the publication of the very interesting results which have attended the search of these Stupas. Suffice it that they are quite irreconcilable with any construction of the accounts received of the Boodhist faith, that does not carry back the founder to the sixth century before our era. These, indeed, may not be the real tombs of the saints and disciples of Sakhya-Muni, whose names are found on the vases and cerements; but the more probable inference is that they are so; still, whether admitted to be so or no, the appearance of the buildings, and the character of the inscriptions, indicate a date for their construction at least three or four hundred years before Christ; and the erection of these Stupas, over even fictitious relics, shows the sacred books recording the laws of these saints and disciples to be then the received faith of a large and wealthy population; and this is all we seek to establish."

I think it unnecessary to adduce further proofs, that Christianity is a modern phase of ancient Sabeanism.

Were a person to pass a drawing off as being done with his own hands, his falsehood would be proved by other fac-simile impressions being produced—the more so, if a plate were found from which all had evidently been struck. It would be of little avail if the holders of each had colored his own property according to his own fancy, and effected some slight alterations. That plate is the Solar System: the impressions are the different colored stories of incarnate men: it signifies little which was *first* colored, or which is *best* done. The most ancient *may* be Boodhist: the best done *may* be the Christian: they are all equally without the least title to our belief as narratives of actual occurrences.

We have before us a practical demonstration of the manner in which false books and narratives of imaginary events gain credence: with this difference, that the allegories of incarnations were *designed* to do so; were elaborately got up and industriously promulgated by fanatics; whereas Mormonism had no such cunningly devised ground plan, being a

* I consider that they are *not*, as the Muni was a fictitious being. What Mr. Prinsep says, precludes the necessity of any further remarks.

fiction, written for only the amusement of the world; but by accident, falling into the hands of knaves. If in this age of general knowledge, the great feature of which is investigation, such things can be believed by thousands, and mankind can become martyrs to their credulity, what must have been the effect of much deeper deceptions on the ignorant masses of antiquity.

The following extract from a popular publication* on the Mormon state being concise, and in every way borne out by more voluminous accounts of the sect, I insert it:—

“Every thing connected with the recent settlement of this region bears the stamp of the marvellous. In the preceding chapter, the unprecedentedly rapid and gigantic rush of population to the gold country, west of the Sierra Nevada, has been fully related, but our account would be incomplete if we left unnoticed the new and singular state which is rising up on the eastern side of the mountains, in the midst of the surrounding deserts of the Great Basin. It has been already stated that a body of persons called Mormons had settled in this generally barren region (which comprises three-fourths of Upper California Proper) previous to the discovery of the ‘placers.’

“The circumstances which drove this people into the wilderness, and the origin, progress, and present position of the sect, are so extraordinary, and of themselves form so strange a page of human history, that a brief abstract of the facts will prove interesting, previous to describing the existing condition and prospects of the eastern Californian State. At a time when knowledge is supposed to be generally diffused among all classes of the population, it discloses the promulgation of a new revelation, the advent of a new prophet, and the formation of a new sect, which remind one more of the career of Mahomet, the founder of the Turkish religion, than any other event in history.

“Of the religious tenets of the Mormons, it is not our intention to speak, as such matters would be unsuitable to this work. It may suffice to say, that they appear to be similar to those professed by the German Anabaptists in the time of Luther, and are therefore sufficiently ultra. The creed of the sect is based upon a revelation, said to have been made to Joseph Smith, Junior, and contained in the ‘*Book of Mormon*, an account written by the hand of Mormon upon plates taken from the plates of Nephi.’ This is the account given

* “California, Past, Present and Future.”

by the Mormons themselves of the manner in which the revelation was made:—

“Joseph, or, as he was generally called, ‘Joe Smith,’ stated that, reflecting upon the many hundred denominations into which the Christian world is divided, he went into a grove at a short distance from his father’s house, and there besought Divine aid to show him which of all the rival claimants was the true church. ‘While thus pouring out his soul,’ says the narrative published by the Mormonite church, ‘anxiously desiring an answer from God, he at length saw a very bright and glorious light in the Heavens above, which at first seemed to be at a considerable distance. He continued praying, while the light appeared to be gradually descending towards him; and, as it drew nearer, it increased in brightness and magnitude, so that by the time that it reached the tops of the trees, the whole wilderness for some distance around was illuminated in a most glorious and brilliant manner. Into this cloud of glory, says the narrative, Smith was received, and met within it two angelic personages, who exactly resembled each other in their features; they informed him that all his sins were forgiven, that all the religious denominations then existing were believing in erroneous doctrines, and consequently, ‘that none of them was acknowledged by God as His church and kingdom.’ At the same time he received a promise, ‘that the fulness of the Gospel should, at some future time, be made known to him.’ This account is similar to that related by Mahomet of the first revelation he received, the coming of the Angel Gabriel to his cave, the purification from original sin, and the promise of a future revelation, to be given when he made the first journey to Heaven. Like Mahomet also, Joseph Smith is stated to have paid little attention to the first revelation, but a second was vouchsafed to him in his bed-room, on the night of the 21st of September, 1826. A single personage appeared by his bedside, and, notwithstanding the brightness of the light which previously illuminated the room, ‘there seemed to be an additional glory surrounding or accompanying this personage, which shone with an additional degree of brilliancy; and though his countenance was as lightning, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul. The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.’ This celestial being informed Smith that the American Indians

were 'a remnant of Israel,' who had anciently prophets and inspired writers amongst them, and that some of their records, 'by commandment of God to one of the last of the prophets,' had been deposited in a safe and secret place, to keep them from the hands of the wicked, who sought to destroy them.

"The third revelation, which was made on the following morning, informed Joseph Smith of the place where these relics were deposited: it was 'in a large hill on the east side of the mail road from Palmyra, Wayne County, to Canan-digua, Ontario County, State of New York, about four miles from Palmyra, and within one of the little village of Manchester;' there Smith found a square stone chest, containing plates like gold—'about seven by eight inches in width and length, being not quite so thick as common tin.' The devil made his appearance while the box was being opened, but for what purpose is not explained in the narrative. The angel did not allow Smith to take those plates until he had been instructed in the Egyptian language, for it was in the 'modern Egyptian' characters and language, that those plates were graven. On the 22nd of September, 1827, or a year after the revelation, the angel delivered the plates to Joseph Smith, Junior; and in the course of the following year, he transcribed his translation of 'the unsealed portion of the records, under the name of the *Book of Mormon*, which the narrative truly declares 'contains nearly as much reading as the Old Testament.'

"The nature of the work, and the style in which it is written, may be judged of from the following description of its contents:—

" 'Wherefore, it is an abridgment of the record of the people of Nephi and also the Lamanites; written to the Lamanites, who are a remnant of the house of Israel, and also to the Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written and sealed up and hid up unto the Lord, that they might not be destroyed, to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Mormon, handed up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

" 'An abridgment taken from the Book of Esther also, which is a record of Israel, who were scattered at the time God confounded the language of the people, when they were building a tower to get to Heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done

for their fathers ; and that they may know the covenants of the Lord, that they are not cast off for ever ; and also, to the convincing of the Jew and Gentile, that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And even if these are faults, they are the mistakes of men : wherefore, condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.'

"The Book consists of two histories. The history of the Nephites is the first. They are described as having emigrated from Jerusalem under the guidance of the Prophet. Nephi, and having been miraculously led to America, where they became the progenitors of the Indian race. Many years after their settlement, they are supposed to have discovered the records of the Jaredites, an extinct nation, which came to America about the time of the building of the Tower of Babel ; and the history or romance of this people constitutes the second narrative, the whole being comprised in a substantial work of 634 pages.

"This is the Mormon statement of the origin of the revelation ; impartiality demands that another and opposing account should be given.

"From the testimony of a large number of persons residing in Wayne and Ontario counties, New York, it appears that Joseph Smith, Junior, was originally a 'money digger.' It is a common belief in America, that large sums of money were buried in the earth by the buccaneers, and by persons compelled to fly from their homes during the revolutionary wars. Of this belief many impostors have taken advantage, declaring that they can discover the treasure by spells and incantations. The success with which Smith practised these arts, pointed him out as a fit associate to Sidney Rigdon and Oliver Cowdery, who had by accident become possessed of the manuscripts which were made the foundation of the *Book of Mormon*. It is alleged, that at the outset there were two distinct stages of imposture, viz., the pretended discovery of the metallic plates devised by Smith and one Martin Harris ; and the pretended translation of these plates, published as the *Book of Mormon*, which appears to have been suggested by Sidney Rigdon.

"Smith, Harris, and some others, were known as the 'Gold Bible Company,' before the pretended discovery of the plates, and for some time after that event, seems to have had no notion of founding a new religion. In the authentication of the pretended discovery, signed by seven witnesses, which Smith published, the witnesses only testify—'We have seen and *hefted* [lifted], and know of a surety that the said Smith hath

got the plates of which we have spoken.' Hence the original fraud appears to have been a scheme of pretended treasures and forged antiquities.

"The way in which this original fraud was connected with the *Book of Mormon* will be seen by the subjoined statement:—A clergyman, named Solomon Spaulding, left the ministry, and entered into business in Cherry Vale, New York, where he failed in the year 1809. The discovery of the antiquities of the 'Mounds' occurred about the same time, and when he removed after his failure into the State of Ohio, he found much curiosity excited by these relics of extinct civilization. Long previous it had been a popular theory with certain speculative writers, that the aboriginal Americans were the descendants of the ten tribes; indeed, the theory has still many advocates in the United States. Spaulding hoped, by combining this theory with the recent discoveries, to produce a novel, the sale of which would enable him to pay his debts. He resolved to call it *The Manuscript Found*, and to present it to the world as an historical record of the first inhabitants of America. As he was a vain man, he frequently read portions of the work to his friends and neighbours. His brother, his partner, his wife, and six of his friends, have testified—'That they well remember many of the names and incidents mentioned in Spaulding's manuscript, and that they know them to be the same as those found in the *Book of Mormon*.'

"The manuscript was prepared for press, and in 1812 Spaulding took it to a printer named Lamdin, residing in Pittsburgh, Pennsylvania; but before any arrangement could be concluded, the author died; and as the manuscript was of great extent, Lamdin was unwilling to risk his money on the speculation. He lent the manuscript to Sidney Rigdon, who, on the death of Lamdin in 1826, joined with Smith in giving it to the world as a new revelation. The worthy associates re-wrote, added to, and greatly altered the work; and among these additions we find prominent the promise, that the New Jerusalem should be founded in America, the command that the saints should have a community of goods, and the rule, that all admitted into the body should receive baptism by total immersion.

"In addition to the *Book of Mormon*, another work was produced, called the *Book of Doctrines and Covenants*, which the founders of the sect allow to be seen only by the initiated, and to be put into the hands only of those on whom they can depend. In this work, it is said by those who have seen it, the demand for money is to be found in every page

The following language is put into the mouth of the Supreme Being :—‘ Let all the monies which can be spared, it mattereth not unto us whether it be little or much, be sent up into the land of Zion, unto those whom I have appointed to receive— Let all those who have not families, who receive money, send it up to the Bishop of Zion, or unto the Bishop of Ohio, that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and establishing Zion.’ (Sec. 17.) ‘ He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world. And his work shall follow him. And also a reward in the world to come.’—‘ It is meet that my servant Joseph Smith, Jun., should have a house built in which to live and translate.’ And again, ‘ It is meet that my servant, Sidney Rigdon, should live as seemeth him good, inasmuch as he keepeth my commandments.’ (Sec. 64.)

“ A significant trait of character, on the part of these two worthies, and the character of the individual, is revealed in the following injunction respecting Oliver Cowdery, one of the three witnesses to the supernatural origin of the *Book of Mormon* :—‘ Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery’s sake. It is not wisdom in me that he should be intrusted with the commandments and the monies, which he shall carry up unto the land of Zion, except one go with him who is true and faithful. Wherefore I, the Lord, *willeth* that my servant John Whitmer shall go with my servant Oliver Cowdery.’ (Sec. 44.)

“ The *Book of Mormon* was published in the year 1830, and on the 6th of April in that year, the Mormonites formed themselves into a sect, under the name of ‘ The Church of Jesus Christ of Latter-day Saints’—that is, about the time that the unknown tongues began to make a noise in England. The first burst of this enthusiasm was terrific; in the words of the narrative—‘ Devils were cast out, and the sick were healed, by the prayer of faith and laying on of hands.’ An impostor named Matthews, or, as he called himself, Matthias, proclaimed himself the Supreme Being, and might have become the head of a sect, had not the death of one of his votaries, under suspicious circumstances, placed him as a criminal at the bar of justice, where his cowardice and his stupidity united to disenchant the female portion of his flock, which was both the larger and the more lucrative to the impostor. The disclosures made at the trial, of the influence of this man, were scarcely credible.

“ They did not, however, prevent the opinions of the new sect from spreading with almost the velocity of wildfire, not

only in America, but in this country. The converts to the new faith in our own manufacturing districts, and in Wales, where it has principally taken root, were not made from the lowest ranks; but mechanics and tradesmen, who had saved a little money, who were generally remarkable for their moral character, and, it may be, exposed to illusion in this respect from having, as Archbishop Sharpe says, 'studied the Bible with an ill-balanced mind.'

"In August, 1831, the Mormonites, or 'Latter-day Saints,' commenced their settlements in Missouri. In about two years their numbers had considerably increased, when the other inhabitants of the State took up arms against them, and a sanguinary civil war raged for nearly five years. In the course of this long and desperately-contested struggle, the most lawless outrages were perpetrated on both sides. At length, true bills were found for murder against the Mormonite leaders by their opponents; though, looking at the excited passions on both sides, it is hard to feel any respect for the impartiality of either jurors or judges. Many of them contrived to escape from prison into the State of Illinois. The whole of the Mormons were ultimately forcibly expelled from Missouri, and settled in the last named state, where they founded three towns, the chief of which was called Nauvoo.

"The ambition of founding an empire, based on the fanaticism of his followers, has been ascribed to the Mormon Prophet. It was alleged by his enemies, that whenever he had accumulated sufficient force, he would have endeavoured to conquer several of the Western States; that there was rank ambition under the guise of piety; and that the organization of a Nauvoo legion, consisting of several thousand men, of which he was constituted General, was the first step to this object. Nauvoo—the then holy city of the Mormons, and capital of the projected empire—is situated in the north-western part of Illinois, on the east bank of the Mississippi. It is bounded on the north, south, and west by the river, which there forms a large curve, and is nearly two miles wide. Eastward of the city is a beautiful undulating prairie. It is upwards of two thousand miles from New York, and more than two hundred miles above St. Louis, the central city of the 'Far West.' At present, it is in possession of M. Cabet and the French Communists, under the designation of Icarians, who have settled there in considerable numbers, and who appear to be on good terms with the surrounding inhabitants.

"Before the Mormons gathered there, the place was named 'Commerce,' and was a small obscure village of some twenty

houses. Within three years of their first settlement, the population was upwards of seven thousand in the city, and there were three thousand more of the Saints in its immediate vicinity. The city was regularly laid out, the streets crossing each other at right angles, and generally of considerable length and convenient width. As usual in these distant regions and infant settlements, many of the houses were merely white-washed log-cabins.

"The chief edifice and glory of Nauvoo was its temple. This building, which was never completed, was a splendid edifice of white stone, quarried within the bounds of the city, and placed upon an elevated ground, from which it can be seen at a great distance. Its breadth is eighty feet; length, one hundred feet; besides an outer court of thirty feet; making the length of the whole structure one hundred and fifty feet. As adult baptism, by immersion, is one of the distinguishing features of the Mormon creed, preparations were made for solemnizing the rite in a very imposing manner. In the basement of the temple a baptismal font was constructed, in emulation of the brazen sea of Solomon, described as part of the magnificent temple erected by that monarch at Jerusalem, and which was supported by twelve oxen, handsomely carved and overlaid with gold. On the panels of the font scenes were painted, illustrative of the peculiarities of the Mormon faith. The font was used for baptisms of various kinds: baptism for admission into the church; baptism for the healing of the sick; baptism for the remission of sins; and, lastly, and most singular of all, baptism for the *dead*. By this rite, persons selected as the representatives of deceased persons, were baptized for them, and thus the dead were relieved from the penalty of their sins! Among others, this kind of baptism was performed for General Washington.

"The hostility experienced by the new sect followed them into their new location; and the inhabitants at that time settled in the district seem, from the commencement, to have been bitterly opposed to them. As far as we can judge, the cause of this opposition was to be found in religious differences; for though an abundance of allegations against the character and conduct of Joe Smith and some others of the leaders were made, there is little, if any, proof of their truth. It was, apparently, a war of opinion; and in no country in the world are men more unscrupulous as to the choice and use of weapons, in such cases, than in America. The bad feeling between the Mormonites and the other inhabitants reached its climax about the middle of 1844. The antagonistic spirit had been kept

alive and embittered by a journal called the *Warsaw Signal*. In May, 1844, a journal was also started in Nauvoo by some seceding Mormons, aided by other persons, in which a number of crimes and a most vicious life were imputed to Smith and his fellow leaders. Stung by these attacks, it was said that Smith and his adherents destroyed the press, types, &c., of the offending journal by violence, and thus stopped its appearance; while about the same time a leading Mormon, against whom the authorities had issued a warrant, was retained by Smith, and not delivered up to justice. Soon afterwards he was taken and released by the 'prophet' on a writ of *Habeas Corpus*. These events were made the pretext for a fierce and determined attack on the Mormons, which ended in the assassination of the 'prophet' and his brother Hiram, and the second expulsion of the Mormons.

"The *Warsaw Signal*, upon the stoppage of the *Expositor*, published an article, stating that war and extermination against the Mormons were inevitable; calling them 'infernal devils,' and recommending every man to make his comment with powder and ball. Meetings were held at Warsaw and in every part of Hancock county, in which the Mormon settlements were situated, at which the most furious resolutions of war were passed. The people armed themselves, denounced what was called Smith's 'attack on the liberty of the press,' and also what they chose to denominate the 'crimes of the Mormons,' and prepared to attack Nauvoo, under the colour of enforcing the law. Volunteers, to the number of hundreds, turned out fully armed and equipped for the war, and the utmost exertions of the constituted authorities appeared as though they would have been insufficient to protect the Mormons from the attack of an illegal multitude of armed men, impelled to deeds of bloodshed by the most rancorous prejudices.

"In order to avert the threatened collision and its lamentable consequences, the authorities demanded of the Mormons that they should give up their arms, and that their prophet should submit himself to the custody of the civil power, to answer any charges that his accusers might prefer against him. This the Mormonites assented to, thus showing no very great apprehension of the results of a judicial investigation. Smith and his brother Hiram were conveyed to Carthage and lodged in the gaol, Governor Ford, of Illinois, having pledged his honour for their protection from all violence. Having escorted the Mormons to prison, and everything appearing to be peaceable, only a small guard was left to protect the prisoners from

being injured, or from escaping, if they had been so minded, though the improbability of their doing so under the circumstances must be obvious. The 'peaceable appearance' seems, however, to have been assumed for the purpose of deceiving the governor, and inducing him to leave so small a force as guard. Having succeeded in that object, on the evening of the 25th of June, 1844, an armed mob suddenly assembled together, painted red, black and yellow, and disguised in various other ways, so as to prevent recognition or detection, rushed past the guard, who numbered only some six or eight, into the gaol, and immediately commenced firing through the door of the room in which the prisoners were placed, and wounded the prophet. He and his brother Hiram fled to a window, and were in the act of jumping out, when Joseph Smith received three balls in his body, and fell dead upon the ground; Hiram fell inside of the prison, having received ten or twelve balls through his body. These were the only Mormons killed. One or two others were wounded.

"That the Mormons were in this case brutally and unjustifiably murdered, there cannot be the shadow of a doubt. Governor Ford himself, in a proclamation addressed 'to the people of Illinois,' in which he gives 'a brief, but true statement of the recent disgraceful outrage at Carthage,' distinctly shows the vindictive and bloody animus of the opponents of the Mormons. He says—'I pledged myself for their safety, and upon the assurance of that pledge, they (the Smiths) surrendered as prisoners. The Mormons surrendered the public arms in their possession, and the Nauvoo legion submitted to the command of Captain Singleton, who was deputed for that purpose by me. All these things were required to satisfy the old citizens of Hancock, that the Mormons were peaceably disposed, and to allay jealousy and excitement in their minds. It appears, however, that the compliance of the Mormons with every requisition made upon them, failed of that purpose. The pledge of security to the Smiths was not given upon my individual responsibility. Before I gave it, I obtained a pledge of honour by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths were committed by any of these, they have added treachery to murder, and have done all they could to disgrace the State and sully the public honour.'

"That it is all but certain, that the officers and men who thus pledged themselves did add 'treachery to murder,' may be inferred from a statement in the succeeding paragraph of the

same document, in which the governor states, that on the morning of the day the deed was committed, he had proposed to march the army to Nauvoo. 'I however discovered,' says he, 'the evening before, that nothing but the utter destruction of the city would satisfy a portion of the troops, and that if we marched into the city, pretexts would not be wanting for commencing hostilities.' Under these circumstances, it was resolved to disband the army, especially as the Mormons had 'done everything agreed, or that could be required of them;' and the governor, with a single company, marched into Nauvoo, in the midst of the Mormons, 'to address the inhabitants there, and tell them what they might expect if they designedly, or imprudently, provoked a war.' That he was addressing the wrong parties is sufficiently evident by his own address. He had scarcely reached three miles from Nauvoo on his return to Carthage, when he was met by a messenger, who informed him of the assassination of the Mormon chiefs.

"On the following day, the bodies of 'the noble martyrs' were received at Nauvoo, in a solemn procession of the whole of the inhabitants of the city and vicinity, numbering many thousands, 'amidst the most solemn lamentations and wailings that ever ascended unto the ears of the Lord of Hosts, to be avenged of their enemies!' The bodies were taken into the Nauvoo hotel, a palace of large dimensions, which was in the course of erection for the murdered chief, and the assemblage of some eight or ten thousand persons resolved to trust to the law for a remedy for such high-handed assassination, and when that failed, to call upon God. The spirit in which they acted at this momentous and exciting crisis will, however, be best appreciated by the resolutions passed at a meeting of the City Council, held on the 1st of July, to consider a communication from Governor Ford:—

"Resolved, for the purpose of ensuring peace and promoting the welfare of the county of Hancock, and surrounding country, that we will rigidly sustain the laws and the Governor of the State, so long as they and he sustain us in all our constitutional rights.

"Resolved, that to carry the foregoing resolution into complete effect, that inasmuch as the governor has taken from us the public arms, that we solicit of him to do the same with all the rest of the public arms of the State.

"Resolved, to further secure the peace, friendship, and happiness of the people, and to allay the excitement that now exists, we will reprobate private revenge on the assassins

of General Joseph Smith, and General Hiram Smith, by any of the Latter-day Saints,—that, instead of an appeal to arms, we appeal to the majesty of the law, and will be content with whatever judgment it shall award ; and should the law fail, we leave the matter with God.

“ ‘ Resolved unanimously, that this City Council pledge themselves for the city of Nauvoo, that no aggression by the citizens of the said city shall be made on the citizens of the surrounding country ; but we invite them, as friends and neighbours, to use the Saviour’s golden rule, and ‘ do unto others as they would have others do unto them,’ and will do likewise.

“ ‘ Resolved, lastly, that we highly approve of the present public pacific course of the governor to allay excitement and restore peace among the citizens of the country ; and while he does so, and will use his influence to stop all vexatious proceedings in law, until confidence is restored, so that the citizens of Nauvoo can go to Carthage, or any other place, for trial, without exposing themselves to the violence of assassins, we will uphold him and the law by all honourable means.’

“ It requires little knowledge of human nature, and the history of the past, to inform us of the fact, that violence, oppression, and bloodshed, strengthen, instead of subduing, fanaticism, and it is probable that the delusion would have gradually declined, if the advocates of the new tenets had been left to themselves. But the tragical death of the prophet and his brother, if intended to extinguish Mormonism, was only calculated to give greatly increased strength to the sect. The murdered founder, with his errors, imperfections, and alleged vices, might have lived to undo his own work. To fall thus, in the fortieth year of his age, apparently a martyr to his faith, was, of all things in the world, calculated, to make his followers cling more closely together, and to make them cast the sacred mantle of the hero and the saint over the faults of him who bore the chief part in this dark tragedy.

“ While the Mormons maintained a strictly peaceable demeanour towards their opponents, the effect of the prophet’s death was to create a considerable division among them as to the election of his successor. At one time it was proposed to appoint Smith’s son, a mere lad. Sidney Rigdon, the partner of Smith in the concoction of the scheme, who was at Pittsburgh at the time of the murder, returned to Nauvoo, with a view of claiming the vacant position of chief and prophet, on the ground of being the only survivor of the first presidency, and also of his having been nominated by Smith as his successor. It appears, however, that ultimately the Mormons

resolved to dispense with a prophet, and selected twelve from the body, to become the rulers of the church collectively, under the name of the Twelve Apostles, two of them being appointed trustees of the church or public property. Under their rule it was decided, that every one who joined 'the church' was to surrender one-tenth of his property, and one-tenth of his annual income was to be appropriated to the completion of the temple and to the support of the poor. The rejection of Rigdon as the successor of Smith, led to discord and disunion among the Mormons themselves. A portion of the sect issued a manifesto on the subject, in which they declared the church to be dissolved, on account of its rejection of the divinely appointed leader. Rigdon and his party withdrew. He established his branch of the church at Pittsburgh, and published a paper, in which his quondam associate, Smith, was denounced as an immoral and corrupt person. It was stated that Joe's death was ordained of the Lord, on account of his transgressions; that he did not apostatize, but that he 'wrought abominations,' and was therefore deemed unfit to direct 'the kingdom,' and share in the triumphs. The 'transgression' consisted in his introducing what Smith called the 'spiritual wife' system, by which each elder was allowed to have ten wives. It is alleged that, under Smith's rule, this system of 'spiritual wives' was universally prevalent at Nauvoo; and if so, it forms a more tangible and definite ground for the animosity exhibited by the surrounding population, than those alleged for the violence and bloodshed of which they were guilty. Rigdon professed to take his stand on a different ground, and called on all the faithful to come out and separate themselves from their corrupt brethren at Nauvoo, which was doomed to destruction, and fast falling into decay, on account of its iniquities.

"While the sect was thus rent by internal dissensions, the enemies of Mormonism continued their relentless persecution. They banded themselves together under the title of Anti-Mormons, and carried fire and sword into the Mormon settlements in all directions. Nor did they confine themselves to these alone. They also laid waste the dwellings of all those suspected of favouring the obnoxious sect; and openly proclaimed their determination not to stop short of the expulsion of every Mormon from the State of Illinois. These outrages, in which houses were burnt down, skirmishes took place, and lives were lost, continued during the whole of 1844-5, and at length the Mormons were again compelled to leave their

settlement, being literally expelled by force, and the utter want of security for either life or property.

"In their second Exodus, they seem to have determined to relinquish all connexion whatever with any other community, and to become an independent and isolated people. They crossed the Rocky Mountains, and marched into the trackless deserts of the Great Basin, leaving all the settled portions of the continent behind them. The distress, privations, hardships and sufferings they underwent, in this enforced pilgrimage through a barren wilderness, were of the most extreme and appalling description. Great numbers sank exhausted on the route. At length, however, the pioneers reached the tract of country where they are now settled, between the Great Salt Lake and the Utah Lake. It is fertilised by the Utah River, which connects the two lakes, and is said to be both healthful and productive to a high degree.

"On the 24th of July, 1846, the pioneers of the sect arrived in the valley of the Utah; and, finding it suitable for the objects in view, resolved upon making it the New Jerusalem of Mormonism. The capital of the new state was erected on the borders of the Salt Lake, and entitled the Great Salt Lake City. Agricultural buildings and industrial operations were commenced and carried on with energy, spirit, and discipline. They were speedily followed by others of the brotherhood; and though the increase of population has not been of the same unprecedented character as on the western side of the Sierra Nevada, yet, taking into consideration all the circumstances connected with the case, it is even more extraordinary. Whether the manner of Smith's death had the effect of causing the people to forget his vagabond life and immoral character, or not, we are unable to say; but from the time of that event, Mormonism spread still more rapidly, both in the United States and in this country. The sect has thus been steadily growing in numbers, and in that respect and consideration, which numbers, under the American Constitution, cannot fail to ensure. They have been repeatedly courted by the great political parties in their struggles for power; and at the present moment, in a religious point of view, Mormonism is a more acceptable doctrine than it ever was before. The sect is mainly recruited by emigrants, of whom, it is stated, by far the larger proportion are from this country. Proselytism in the States proceeds but slowly in comparison; and although the settlements of the new religionists have always been on the outskirts of civilization, they have never made any

converts among the aborigines. Steady-going yeomen from Cumberland, Yorkshire, and Wales; sober, thrifty, hard-working men, in all our great manufacturing districts, have pinned their spiritual and pecuniary trusts, with the utmost implicitness, upon a man whom the unlettered Indians denominated *Tshe-wal-is-ke*, which, in an English version, means 'a great rascal.' So strong, however, are the combined attractions of novelty, distance, solitude, false prophecies, and gold, that the Mormon capital has already a population of seven or eight thousand persons. The 'City of the Great Salt Lake' is laid out in wards, the houses being about one hundred yards apart. Each ward is enclosed with a straight fence, and is in profuse cultivation, which gives the whole place an exceedingly rural and pleasant appearance. The wards are all irrigated by bringing water from the mountains in small channels running in every direction. Corn grows well, wheat yielding from twenty to sixty bushels per acre. Barley and oats are also cultivated, and yield abundantly. The grasses are various and luxurious; blue grass grows of the best quality, and in abundance; also wild flax. Every variety of vegetable flourishes prosperously. The flesh of the cattle maintains the high character of California for sweetness and richness. Water is pure and abundant: any quantity of it can be drunk without injury, which cannot be said of any other liquid. There are several sulphur springs of water near the city, and a warm white one, used for bathing. The water running from it would turn a mill, and is very warm, giving from its surface a continual cloud of vapour. Its medical virtues are said to be very great, and appear to be turned to use in curing all the various diseases known in the 'Valley.'

"Four years ago the district had not a single settled inhabitant—it is now so populous, that a resolution has been taken to form it into a sovereign state, to be taken and accepted as an integral part of the American Union. In carrying out this determination, the Mormons displayed the same political aptitude as we have already noticed on the part of the hastily-congregated and motley population on the other side of the Sierra Nevada. In February, 1849, notice was given to all the citizens of that portion of Upper California lying east of these mountains, that a Convention would be held at the Great Salt Lake City, on the 5th of March, for the purpose of taking into consideration the propriety of organizing a territorial or state government. The result of their deliberation was the formation of 'the constitution of the new State of Deseret,' as the Mormons have resolved to call it—a designation which in their

phraseology means 'honey-bee,' and is meant to typify the combined virtues of industry and love.

"In its general outlines, the constitution of Deseret very much resembles that of the State of California, of which we have given a full abstract.

"The first step was, to define exactly the extent and boundaries of the free and independent government to be established and ordained. According to the resolution of the Convention, it is thus defined:—'Beginning at the 33rd degree north latitude, where it crosses the 108th degree longitude west of Greenwich; thence running south and west to the northern boundary of Mexico; thence west to and down the main channel of the Gila river, on the northern line of Mexico, and on the northern boundary of Lower California to the Pacific Ocean; thence along the coast north-westerly to the 118th degree 30 min. of west longitude; thence north to where said line intersects the dividing ridge of the Sierra Nevada mountains; thence north along the summit of the Sierra Nevada mountains to the dividing range of mountains that separate the waters flowing into the Columbia river from the waters running into the Great Basin; thence easterly along the dividing range of mountains that separate said waters flowing into the Columbia river on the north from the waters flowing into the Great Basin on the south, to the summit of the Wind river chain of these mountains; thence south-east and south by the dividing range of mountains that separate the waters flowing into the Gulf of Mexico from the waters flowing into the Gulf of California, to the place of beginning, as set forth in a map drawn by Charles Preuss, and published by order of the Senate of the United States in 1848.'

"It will thus be seen that the new state occupies the south-eastern-most portion of the territory ceded to the United States by Mexico; that it embraces a very large tract of country, and stretches westerly to the Pacific for a small sea-board between St. Diego and St. Fernando.

"The new government was then endowed with tripartite powers—legislative, executive, and judicial; comprising a senate of seventeen and a house of thirty-five members, with a speaker, clerk, and sergeant-at-arms, and a governor, lieutenant-governor, secretary of state, and treasurer. The powers, duties, responsibilities, and mode of election of these various authorities, are nearly similar to those of the Western Pacific State. The period of office is the same.

"It might have been expected, composed as the Convention was of Mormons alone, that something of the peculiarities of

their creed, or of the exclusiveness which usually accompanies fanatical sectarianism, would have been inwoven into the constitution. No such features are observable in the document. On the contrary, the 'Declaration of Rights' is as liberal, unfettered, and uncompromising, in its enunciation of all civil, social, political, and religious rights, as it is possible to conceive, and is almost identical with that of California. As, however, our readers may wish to see the spirit of these parties, as expressed by themselves, we subjoin this part of the constitution in full:—

“ ‘ARTICLE VIII.—*Declaration of Rights.*

“ ‘SECTION 1. In Republican Governments, all men should be born equally free and independent, and possess certain natural, essential, and inalienable rights: among which are those of enjoying and defending their life and liberty; acquiring, possessing, and protecting property; and of seeking and obtaining their safety and happiness.


“ ‘2. All political power is inherent in the people; and all free Governments are founded on their authority, and instituted for their benefit; therefore, they have an inalienable and indefeasible right to institute Government, and to alter, reform, and totally change the same, when their safety, happiness, and the public good shall require it.

“ ‘3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or of prohibiting the free exercise thereof, or disturb any person in his religious worship or sentiments; provided he does not disturb the public peace, nor obstruct others in their religious worship; and all persons demeaning themselves peaceably as good members of the State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall ever be established by law; nor shall any religious test be ever required for any office of trust under this State.

“ ‘4. Any citizen of this State, who may hereafter be engaged, either directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the constitution and laws of this State.

“ ‘5. Every person may speak, write, and publish his sentiments, on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

" ' 6. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.

" ' 7. The right of trial by jury shall remain inviolate; and all criminals shall be heard by self,  counsel, at their own election.

" ' 8. All penalties and punishments shall be in proportion to the offence; and all offences, before conviction, shall be bailable, except capital offences, where the proof is evident, or the presumption great.

" ' 9. The writ of *habeas corpus* shall not be suspended, unless in case of rebellion or invasion, or the public safety shall require it.

" ' 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

" ' 11. The General Assembly shall pass no bill of attainder or *ex post facto* laws, or law impairing the obligation of contracts, to hinder the execution of justice.

" ' 12. The laws shall not be suspended, but by the legislative or executive authority.

" ' 13. The right of petition, by the people, shall be preserved inviolate.

" ' 14. The right of citizens to keep and bear arms for common defence, shall not be questioned.

" ' 15. Private property shall not be taken for public use, without just compensation.

" ' 16. No standing army shall be kept up in time of peace, and the military shall, at all times and in all places, be in strict subordination to the civil power.

" ' 17. The enumeration of certain rights shall not be construed to impair nor deny others retained by the people.'

" The Constitution was adopted on the 10th of March, 1849. The first General Assembly met on the 2nd of July. Millard Snow was elected speaker of the House. After the organization, the chairman announced to the House, that a majority of all the votes of the people had been given for the adoption of the Constitution; and that Brigham Young had received a majority of all the votes for governor; Heber C. Kimball, for lieutenant-governor; Wm. Richards, for secretary of State; Jos. S. Heywood, for treasurer. This body adopted the next day a memorial to the Congress of the United States, in which they set forth the grounds on which they seek admission into the Union as a territorial or sovereign state government, together with the reason and design of their

organization of a civil government. As the document gives a graphic idea of the actual state of affairs, besides some incidental information as to the nature of the country in which the Mormons are settled, and of the state of society among them, we give it *in extenso*—

“ ‘Whereas, the history of all ages proves that civil governments, combining in their administration the protection of person, property, character, and religion—encouraging the science of agriculture, manufactures, and literature, are productive of the highest, happiest, and purest state of society ; and,

“ ‘Whereas, all political power is inherent in the people, and Governments, to be permanent and satisfactory, should emanate from the same ; and,

“ ‘Whereas, the inhabitant of all newly settled countries and territories, who have become acquainted with their climate, cultivated their soil, tested their mineral productions, and investigated their commercial advantages, are the best judges of the kinds of Government and laws necessary for their growth and prosperity ; and,

“ ‘Whereas, Congress have failed to provide, by law, a form of civil government for this or any other portion of territory ceded to the United States by the Republic of Mexico, in the late treaty of peace ; and,

“ ‘Whereas, since the expiration of the Mexican civil authority, however weak and imbecile, anarchy to an alarming extent has prevailed—the revolver and bowie knife have been the highest law of the land—the strong have prevailed against the weak—while person, property, character, and religion have been unaided, and virtue unprotected ; and,

“ ‘Whereas, from the discovery of the valuable gold mines west of the Sierra Nevada mountains, many thousands of able-bodied men are emigrating to that section, armed with all the implements and munitions of war ; and,

“ ‘Whereas, strong fears have been, and still are entertained, from the failure of Congress to provide legal civil authorities, that political aspirants may subject the Government of the United States to the sacrifice of much blood and treasure in extending jurisdiction over that valuable country ; and,

“ ‘Whereas, the inhabitants of the State of Deseret, in view of their own security, and for the preservation of the Constitutional right of the United States to hold jurisdiction there, have organized a Provisional State Government, under which the civil policy of the nation is duly maintained ; and,

“ ‘Whereas, there are so many natural barriers to prevent

communication with any other state or territory belonging to the United States, during a great portion of the year, such as snow-capped mountains, sandy deserts, sedge plains, salt-rastus, lakes, and swamps, over which it is very difficult to effect a passage ; and,

“ ‘Whereas, it is important, in meting out the boundaries of the states and territories, so to establish them, that the heads of departments may be able to communicate with all branches of their Government with the least possible delay ; and,

“ ‘Whereas, there are comparatively no navigable rivers, lakes, or other natural channels of commerce ; and, whereas, no valuable mines of gold, silver, iron, copper or lead, have as yet been discovered within the boundaries of this state, commerce must necessarily be limited to few branches of trade and manufactures ; and, whereas, the laws of all states and territories should be adapted to their geographical location, protecting and regulating those branches of trade only which the country is capable of sustaining, thereby relieving the Government from the expense of those complicated and voluminous statutes, which a more commercial state requires ; and, whereas, there is now a sufficient number of individuals residing within the State of Deseret to support a State Government, thereby relieving the General Government from the expense of a Territorial Government in that section ; and in evidence of which, the inhabitants have already erected a Legislative Hall, equal to most, and surpassed by few, in the older states.

“ ‘Your memorialists, therefore, ask your honourable body to favourably consider their interests ; and, if consistent with the constitution and usages of the Federal Government, that the Constitution accompanying this memorial be ratified, and that the State of Deseret be admitted into the Union on an equal footing with other States, or such other form of government as your wisdom and magnanimity may award to the people of Deseret. And upon the adoption of any form of government here, that their delegate be received, and their interests properly and faithfully represented, in the Congress of the United States.’

“ Of course, at this time, it is impossible to give any opinion as to the reception which this application will meet with from the Congress. But one thing must strike the most casual observer, namely—the extraordinary character of the American Federation itself, comprising, as it does, states which exhibit the widest differences in all respects. The present is a strong

instance of this peculiarity. Supposing that 'Deseret' should be admitted into the political fraternity of the Union, then the capital of the new state will be separated from the seat of Federal Government by a distance of 2,500 miles, being nearly twice the distance between Seringapatam and Delhi, and five-sixths of the distance between London and New York. Although, on the face of the Constitution, no sectarian peculiarities are observable, it is, we presume, well understood that the practical ruling power of the new state is virtually based upon Mormonism, and that its internal economy will be characterized by the peculiarities of this creed. The Americans are not particular to a shade or two of doctrine, and whether such facts will operate as a bar to the political status claimed by the Mormons, is doubtful. Generally speaking, the tendency of religious feeling in the Union is to subordinate doctrine to practical developments of Christianity. But considering the evident character of the imposture on which the new sect is founded, it may be matter of grave consideration for the other states, how far they will legitimatise it, as it were, by formally admitting the Mormon State into the Union.

"Apart from the origin of the sect, there does not now appear to be much that is objectionable in a political and social aspect. All who have visited their settlement speak highly of the industry, order, and prosperity which characterize them; nor do we now hear of the extreme doctrines, or immoral practices, which were alleged against them while under the leadership of their prophet and founder, 'Joe Smith;' though the fanaticism by which they are animated seems to be as excessive as ever. Take the following as specimen, extracted from the *Frontier Guardian* of September 19th, 1849:—

"GOOD NEWS FROM ENGLAND.—The work of the Lord is progressing very rapidly in England and Wales. Since Captain Jones left Wales, there have been over eight hundred baptized into the Church of Jesus Christ, and sick healed by the power of faith, and many believing. By the *Millennial Star*, we learn that the cholera is cured, the dumb made to speak, the deaf made to hear, the blind made to see, devils cast out, fevers rebuked, leprosy cured, and many of them, after they had been attended by physicians who could not effect a cure, and even then cured almost instantly, by the laying on of hands and the power of faith."

"The superstition or credulity by which practical vitality and increasing power is imparted to such a transparent imposture, is one of the most singular facts of the present century.

Turning, however, from this to the social and industrial view of the question, the movement assumes a more gratifying character. The account given of the celebration, on the 24th of July, 1849, of the anniversary of the arrival of the pioneers of the Valley, is exceedingly interesting, as being indicative of the rapid progress of the city and adjacent settlements. The inhabitants were awoken by the firing of cannon and sound of martial music; the brass band and martial music were carried round the city in two carriages, playing alternately, and returned to the Bower by seven o'clock. The Bower is a building one hundred feet long by sixty wide, built on one hundred and four posts, covered with boards: but for the services of the day, a canopy or awning was extended about one hundred feet from each side of the Bower to accommodate the vast multitude at dinner.

"At half past seven, the large national flag, measuring sixty-five feet long, was unfurled at the head of the Liberty Pole, which is one hundred and four feet high, and was saluted with six guns, the ringing of the Nauvoo bell, and martial music. At eight the multitude were summoned by a salute of six guns to form into a procession, the account of which, interspersed as it is with 'bands,' 'banners,' 'patriarchs,' 'bishops,' 'young ladies dressed in white,' 'silver greys,' &c., gives a lively idea of the bustle and rejoicing upon the occasion. The ceremonies of the day consisted of religious services and speeches, inclusive of 'twenty-four toasts, given by twenty-four bishops!' Among these twenty-four toasts were, 'The Kingdom of Liberty—Free Soil, Free Elements, Free Knowledge, Free Religion, and Free Men,' *ad infinitum*. 'The Wheat of the Valley—Worth more than the gold dust.' 'California'—'Happy the man that hath his garner full.' A volunteer toast was:—'The Ladies of the Lake; the Lilies of the Valley—'Our mothers, wives, and children; may their posterity, from generation to generation, be found to emulate their noble examples of virtue, patience, industry, and patriotism.'

"Mr. Babbitt, the delegate to Congress from the State, on his way to Washington, gave the following account of the objects of the Mormons, and of this anniversary, to the disciples of the new faith in an American town, who are preparing to set out for Deseret:—'We want to build up the Kingdom of God—that object has carried our brethren to the Valley. I was present on the 24th of July, when they held the Anniversary of the entering of the pioneers into the Valley. It was like the landing of the pilgrims on Plymouth Rock; they arrived there destitute, and when they had raised bread enough

to satisfy the demands of nature, they rejoiced, and I rejoiced with them; they rejoiced and shouted 'Hosanna:' and my soul rejoiced exceedingly. I rejoiced in the view of the future. The Lord has opened unto us the windows of Heaven, and bestowed bountifully the fruits of the earth. Two tables were spread one mile and a half in length, and seven thousand persons sat down to the feast. The Liberty Pole was raised one hundred and sixty-five feet in the air, and the banner floated sixty-three feet. I report, then, a place where the honest can live in the enjoyment of truth.'

"Some of the leaders write from the Valley to the Mormon church in Pottawattamie, as follows:—'We can truly say that the Saints live up to the old Mormon motto, and 'Mind their own business,' by which the valley of the Great Salt Lake is bursting into a city of habitations, where, if humility and love continue to increase, with industry and economy, plenty and union will crown the efforts of all that the Lord designs to bless. Law-suits and mobs are far from this valley of peace, and may they ever remain so. The brethren in Pottawattamie Co., Iowa, Missouri, Nauvoo, and vicinities, must remember, pause, and reflect, that we came to this valley when there was no house nor fence, and no corn nor wheat, save what we brought with us, and that our every nerve and all our energies will be exerted to sustain ourselves, to build houses, fences, and raise grain, which, from all appearances, must command as high a price as from five to ten dollars per bushel for wheat, and from two to six dollars for corn and other things in proportion. When these small matters of journeying more than 1,000 miles over the sage plains, and settling, and preparing to live and sustain ourselves with the common necessities of life, are overcome, then the poor shall feel our helping hand to assist them to remove to this valley.'

"We cannot better conclude this narrative than by quoting the impressions made on the mind of an American traveller by what he saw around him, and by requesting the reader at the same time to remember the recent origin of the sect, the severe persecutions they have endured, and the short space of time that has elapsed since they settled in the valley of the Salt Lake:—'I can scarcely realize that I am a thousand miles from home! The cultivation of an old settled country—the bustle and activity of a city—the necessities and even the refinements of civilised life—together with the habits and manners of an educated race of people, are all around me! I am in the midst of a desert, and yet I see a large city, teeming with life and enterprise—with an exhaustless soil to sustain it—destined to become the metropolis of a mighty empire! I am

away from home, and yet home influences are around and about me; and, in imagination, I forget the distance that intervenes between us! The Mormons are a great people, and whatever may be thought of the peculiarities of their religious creed, the rapidity with which they increase, the *evenness* of their councils—their *discipline*—all foreshadow their ultimate destiny.’”

Well might Byron say—

“*Truth is strange, stranger than fiction.*”

* * * * *

The success of Christianity against opposition—their increase under persecution—has been appealed to, as proving that it was the work of God * On the contrary, persecution is of vital importance to the success of imposture, and had Mormonism, and before it Christianity, been unnoticed, they would have died away.

Those among Christians, who would laugh at the grammatical errors in the Mormon book, may not know that the New Testament was written in a similar jargon.† There are in existence acts and edicts of Christian Emperors, Bishops, and Councils, issued from time to time, for the general alteration, or total renovation of these Scriptures, according to their own caprice.

“When Messela was Consul (that is, in the year of Christ 506) at Constantinople, by order of the Emperor Anastatius, the Holy Gospels, as being written by illiterate Evangelists, are censured and corrected.” *Victor Tununensis*, an African Bishop, quoted by Lardner. (*Vol. III.*, p. 67.) See also an account of a general alteration of these Scriptures “to accommodate them to the faith of the Orthodox,” by Lanfranc, Archbishop of Canterbury, as recorded by Beausobre. (*Historie de Manichee. Vol. I.*, p. 343.) For the *most important passage* in the book of Revelations, there was no original Greek at all, but “Erasmus wrote it himself in Switzerland, in the year 1516.”—See *Bishop Marsh, Vol. I.*, p. 320.

The Mormons should feel encouraged to re-edit their books. While altering the wording, they might drop some disagreeable passages, and insert others more to the *improved* taste of the times. The arguments they use are precisely those that the early Christians brought forward; the revelation of the will of God by dreams, visions and angels; substantiated by the evidence of *witnesses*, and accounts of miracles *said* to have been performed.

* Acts v. 31—40.

† At this stage of my writings, I procured a copy of the Rev. Mr. Taylor’s “*Syntagma*,” which I recommend to the notice of the reader.

THE MILLENNIUM.

THE Jews imagined that their temple was immediately under the protection of God; and that the Holy of Holies could not be desecrated without bringing about the destruction of the world. We have this idea embodied in the account of the signs that should be the forerunners of the end of the world and the day of judgment. "When ye therefore shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand, &c.)*"

The abomination of desolation was in allusion to the image the Romans placed in the Holies, that so exasperated the Jews, and caused the rebellion, ending in the destruction of Jerusalem and the dispersion of the Jews. Christians tell us, Christ's prediction of Jerusalem's destruction was fulfilled *to the letter*, but do not add, that the end of the world did *not* follow as foretold. Yet such was clearly stated as being at hand, "so likewise ye, when *ye see* these things come to pass, know ye that the kingdom of God is nigh at hand."†

That the disciples should be eye-witnesses of the end of the world is clear from the instructions to *them* as to what *they* were to do. "But pray *ye* that *your* flight be not in the winter, neither on the sabbath-day."‡ I am much mistaken if these passages do not state that the *last* day would be in *those* times, now long past. Is it in allusion to any other generation to come more than 1854 years after, that the words are used, "Verily, I say unto you, *this* generation shall not pass away till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away?"§ *That* generation did pass away, and those things were not fulfilled, and many generations have lived to see enthusiasts preaching *sudden destruction*, but time has rolled on, and still we see the Sun, in all its glory, rise upon a smiling world—

"Ever charming, ever new,
When will the landscape tire the view?"

* Matthew xxiv. 15.

‡ Matthew xxiv. 20.

† Luke xxi. 31.

§ Luke xxi. 32, 33.

*"Age cannot wither her, nor custom stale
Her infinite variety."*—

The writings attributed to the Apostles breathe the same idea. A prophecy of Joel's is quoted to show that *they being* in the *last days*, had the spirit poured out upon them. "And it shall come to pass in the *LAST* days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens I will pour out in those days of my spirit, and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapour of smoke: The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come."* "But *now* once in the *end of the world* hath he appeared to put away sin by the sacrifice of himself."† "But the *end of all things is at hand*; be ye therefore sober and watch unto prayer."‡

When the converts began to die away without *seeing* the day of judgment, it became necessary to explain that they would be raised to life *to see that day*. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, *that we which are alive and remain unto the coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then *we which are alive and remain* shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, wherefore comfort one another with these words."§

The Christians continued long to expect the end of the world;

"Their wish became the father of their thought."

To their diseased imaginations the world had become old, and gave signs of debility and decay. St. Cyprian, in his Epistle to Demetrius, writes—"Scire debes jain nicendam non viribus stare quibus steterat, &c." "Acquaint thyself with this fact, that the earth is not now possessed of the same vigour as it formerly had;" further on he says,—“In the bowels of

* Acts ii. 17.

† Hebrews ix. 26.

‡ I. Peter iv. 7.

§ I. Thess iv. 15 — 18.

the earth even *fossil* and *precious stones* are fewer, less silver and gold; for the *metals themselves* are diminishing, and their veins of ore are contracting daily. There are fewer sailors on the ocean, fewer harvest-men in the field, fewer soldiers in the camp. There is *less innocence** in civil life, less justice in the municipal courts, less constancy in friendship, less skill in the arts, less discipline in our morals. Indeed, all things must diminish as they *necessarily* hasten to decay, and will shortly attain *their last hour of existence.*" If there was such a falling off, and the *last hour* was so near at hand, by the year 1854, none of the *innocence, justice, skill in the arts, silver, gold, or precious stones*, could have remained: they should, ere this, have reached their vanishing point, and been no more! These vain foreboders at length shamed the Church herself. By an Edict of one of her Councils† she disacknowledged the doctrines—still the millennarians continue to frighten the world on every plausible occasion; not the least during the civil wars in England.

The late disturbed state of Europe was eagerly taken advantage of. "Wars and rumours of wars" pass away;—no signs in heaven, no wonders on earth: they were disappointed that the Archangel shouted not; nor did earthquakes rend the earth in every direction. They lived, morbidly wishing for these things, *but they came not.* "In your patience possess ye your souls."†

There have also always been among Christians men who *calculate* the coming of Christ, and do not depend entirely on "signs of the times." These say "that 4,000 years the world had existed when our Saviour was born, it will last 2,000 more, when the *seventh* thousand will be a sabbath on earth—the Millennium."

The Creation was completed in *six* days; on the seventh God *rested*: *six* hundred years of Noah's life was passed—his name signified *rest*—and, the *seventh* hundred opens the post-diluvian world. So also the world having lasted *six* thousand years, the *seventh* thousand *must* be a time of *rest*—the reign of Christ on earth. The Mormons fully expect the Millennium, which is nothing more than a traditionary dream of the cabalists, hinging on the number *seven*.

Other denominations also expect this reign of Christ upon

* What! during that *galaxy* of Fathers and Saints?

† Nicene, A. D. 325.

† They will have the fulfilment of "Revelations" in Europe. Timour Shah, Nadir Shah, and the butchers of Asia never induced these visionaries to think the end of the world near!

earth, when the Jews, *converted*, shall again possess Palestine, and Jerusalem be the great *religious* emporium. The *bare idea* is all that is entertained—its details are never thought of, as to whether there will be agriculture or trade; or will the air be a kind of ambrosia that will of itself support life: a life of Psalm-singing, without ceasing; for there will be no such thing as fatigue; nor will night be required to refresh exhausted nature.

THE CHURCH.

WHEN we consider the organism of the Church, when we find it exactly a counterpart of the Buddhistic institutions, when we know that the latter existed long before the former, we have reason to suppose Christianity *might* have borrowed from Buddhism, did not the countries in which it took its rise present similar institutions. To these we must look for the whole machinery; the more so that the New Testament does not show any such complete *system*, though the writings of Paul, that occupy so great a part of it, are sufficiently full of dogmas.

The twelve Apostles being the twelve signs of the Zodiac, the *chief* of them is the sign that *opens* the year. This is Peter, to whom the Sun (Jesus) confides the *keys* of heaven and hell. Now Peter is held by the Catholics as the person from whom in succession the Popes have held their office, and these latter have been proved by Protestants* to be the exact counterpart of the Heathen head priest, termed Papæ or Pontifex Maximus. The very dress, titles and offices of the Heathen priest are those that distinguish his Christian successor, even to the mitre, tiara and tonsure. From the Heathen curates came the Christian curate. The Heathen Pontifex held the keys of Janus; the Christian Pontiff those of Peter. Peter is nothing more than a modern name. Janus or IONARIUS, equivalent to *Aquarius*, the sign in which the year opens, and is named from the said Janus, January. This familiar acquaintance of ours, January, was anciently depicted as a man, Janus, with two faces—one looking back on the past year—the other, forward, to the future. The keys with which he was supplied, as was his Christian alias, Peter, were in allusion to his closing the past and opening the present year. Further, that we might not mistake his nature, he is termed Peter bar Jonah.† Peter, the son of JONAH, i. e., Iouanins, or more modernized Januarius, January.‡

Peter being *Aquarius*, and his brother Andrew, represented with the *saltier* cross, the figure made when the ecliptic cuts the equator in *Aries*, they have between them *Pisces* or the

* "The Scarlet Book," by E. I. O.

† John xxi. 15—1. 42.

‡ For a lucid account of *Janus*, as opening the year, and being the prototypes of the Popes, see Duncan's "Religions of Profane Antiquity," pp. 61—73.

Fishes. Peter and Andrew are *Aquarius* and *Aries*, catching between them the fishes* of *Pisces*. Ancient drawings of the Apostles show them with their appropriate signs. Matthew, with his bull as *Taurus*; St. James, surnamed *Obliu*, with the scales of justice or *Libra*; St. Philip of Bethsaida,† his Greek name signifying *Lover of Horses*, suits well with his residence Beth-Saida, or *City of Hunters*, and points to *Sagittarius*; Thomas is named Didymus, or the twins, i. e. *Gemini*.

But what more particularly merits notice is the great contradiction between the teaching of the New Testament and practice of the Church. That such should be is not surprising, as the organization of the latter was from the Greek and Roman Heathen hierarchy; while the former was in the ascetic spirit of the Essens. Yet people talk of precept and practice, using the saying, "Don't do as I do, but do as I tell you."

In the Article on the "Essens," I have given so much as is known of them.

From the Acts it appears, that the first Christians had all things in common‡ like the Essens, and *this body* was first termed the Church.§ It appears also, that all converts that had property sold it, and made the proceeds over to the *common stock*,|| from which every one received what he actually wanted, just as is described of the Essens. The first failure in conforming to this practice is described as being severely punished.¶ *When it was discontinued, and for what reason, does not concern me: that the Essen discipline was the original, the prototype of Christianity, is all I wish to show.* The first Christians were considered a sect of the Jews, and called Nazareens;** consequently, when Gentiles began to be allowed to join them, a dispute arose regarding circumcision; whether they should, like the original Nazareens, be also circumcised. The Council of Apostles are described as deciding that they be not troubled on this point. A letter was written to the new converts, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well."†† Thus dropping circumcision: however, the restrictions which were *yet* stringently ordered concerning "things strangled," point out that they still kept

* Matthew iv. 18.

† So Elisabeth is the mother of John, who is Elias?—Matthew xi. 14. Elisabeth signifies the *house of Elisa*.

‡ Acts ii. 44, 45.

§ Acts ii. 47.

|| Acts iv. 31, 35.

¶ Acts v. 1—6.

** Acts xxiv. 5.

†† Acts xv. 28.

the Mosaic law regarding food. Remembering that the writers were Jewish Christians—men brought up according to the Mosaic form, it is evident that by “things strangled” they meant such animals as could not, from their unclean nature, be subjected to the knife: it is scarcely credible that they should forbid a strangled fowl, and at the same time have no objection to pigs and dogs being eaten. Some imagine that Peter’s dream, in which he sees a sheet containing “all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,” is sufficient warrant for Christians eating *every thing*. Peter, however, did not so consider it, but only as a simile “that he should not call *any man* common or unclean.” “And the Apostles and brethren that were in Judea,”* after hearing Peter’s explanation, viz., his dream, came to the conclusion—not *literally*—that they should eat any and every thing, but that “God (hath) also to the Gentiles granted repentance unto life.”† The different animals in the sheet signified the Gentiles gathered unto the Church. Had it implied that all creeping things, &c., might be thenceforth eaten, how was it that immediately after hearing the dream from Peter’s mouth, they forbade things strangled? Things strangled and “blood” are generally eaten.‡ Christ is not said to have eaten *pigs*, and I cannot imagine it in keeping with the characters (Christ and his Apostles) as Jews, that they should have eaten them: they are considered as only fit for “evil spirits” to enter into.

The early Christians were ascetics that daily expected the “end of all things;” it is not surprising that they taught the worthlessness of riches; for men, looking forward to such a change, could scarcely value the industry and foresight that would put by, like the ant and “busy bee,” something for the future. Christ is described as enjoining, “Sell whatsoever thou hast, and give to the poor;”§ “and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh; and of him that taketh away thy goods, ask them not again.”|| “No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for

* Acts x. 28.

† Acts xi. 18.

‡ Paul allows the *faithful* to eat *all things*, vultures and jackalls.—I. Timothy iv. 4.

§ Mark x. 21.

|| Luke vi. 29, 30.

your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?* Which of you, by taking thought, can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These passages contain the clearest ascetic doctrines of renunciation of all worldly property and cares.† Why do not the clergy go into the fields and tell the husbandmen, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And so exhort them to take no thought for the future, relying entirely on God for food like the birds; and as for clothing, since "God so clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" 'Twere pleasant, indeed! were we able to "drive dull care away," and be dependent on God *without any exertion of mind or body*, for food like birds and for raiment like grass. These doctrines do away with agriculture, and, of consequence, trade. The study of law were ridiculous among men that held that "of him that taketh away thy goods, ask them not again." The study of the sciences is also excluded, since they do not pertain to the "kingdom of Christ," but are conducive to bodily comfort (and improvement of the mind according to worldly ideas), and "worldly knowledge" is a taking away and occupying the mind with thoughts that divert us from the contemplation of "the kingdom of God and his righteousness."

* Matthew vi. 24—34.

† James v. 1—3.

Birds do not live otherwise than beasts, and if we say, "Consider the beasts of the field how they live," it will present a true picture of what is recommended to us.

The Church, both by precept and practice, teaches the reverse of all this, although preachers in the pulpit mouth the passages quoted.

The church must have worldly possessions, and every member of it has more or less "riches;" while preaching the meekness of Christ, they rival the arrogance of the Mahomedans; while eschewing all, take possession of empires.

The clergy receive large salaries in conformity with Peter's words, "Feed the flock of God, *not* for filthy lucre."* 'They are called "my lord," because he said, "Be not ye recalled Rubbi (my lord.)" "And call *no man* your father upon the earth."† Ye Reverend Fathers! "Neither be ye called masters." Ye masters in Israel! We see in Churches the "boast of heraldry and pomp of power" taking their *own* seats in pews with velvet cushions, and the poor man sitting on benches in all the cold places, exposed to drafts, because James said, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come unto your assembly, a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? * * * But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Yet in the face of this, what is the practice of the Church—those Churches, monuments of worldly riches, pride and ostentation? Precept and practice agree well together: in the *disciple* we see the master. What! though he sit in princely hall, eating from massive service, waited on by velvet-dressed flunkies, rolling in his carriage of state, still we clearly see the likeness to him who said, "The Son of man hath not where to lay his head." *They* are the "lilies of the field;" *they* "take no thought for the morrow;" *they* "cannot serve two masters," and so reject—Mammon.

I call on the teachers and advocates of Christianity to act in conformity with their doctrines. Sell all their property; have a community of goods; practice celibacy;‡ and not give

* I. Peter v. 2.

† Matthew xxiii. 8, 9, 10.

‡ "It is good for a man not to touch a woman."—I. Cor. vii. 1.

them daughters in marriage.* How dare you go to law before Hindoo and Mahomedan judges, or even Europeans, who are not *saints*?† Christianity is not suited to civilized man: it is the religion of ascetics and recluses, who consider, like the Essens, their bodies to be prison for their souls, and “long to depart hence, which is far better.”‡

We see in India, Hindoo and Mahomedan fanatics teaching the abandonment of the world. The Hindoo *jogee*, covered with ashes, and wearing a strip of plantain bark to hide his nakedness, takes no thought for the morrow. By small degrees he makes a hut, on a spot of ground daily plastered with holy water; a few plants next are seen, especially the *holy toolsee*; with *pious* donations he at length builds a pukka *mut* or temple for the glory of God; some lands are given for keeping up poojahs, and some day a senseless stone or stone image is seen there. Time passes, and his disciples increase; and though the first gosain or *mohunt-jee* may have died, covered with ashes and dressed in plantain bark, his successor of to-day is seen as the great “Sre Ramgeer gosain,” mounted on a large elephant, from whose neck hangs a *holy* bell, after whose heels run a possey of painted *chailahs*, with swords and sticks. He is a rich zemindar!

The Mahomedan *faqeer*, of far-famed notoriety, *Tikeah Sah*. He was always seen day or night in the same spot, in a heap of charcoal: his dress was a rag that never wore out, his covering a collection of patches of ten thousand different kinds and qualities of cloth, and ten thousand times dirtier than the dirtiest duster. He lived—alas! he is dead. His hopeful disciple (scandal says his features wonderfully resemble old Tikeah) has made a *mut* grave, which he keeps swept, and burns a *cheragh*. Tikeah Sah, in our days, is a saint; written legends of him state he never ate nor eased nature; the descendant of his disciple built a pukka grave over him; *pious* donations of all travellers accumulated; a mosque was built, and now a stately *Emanbarah*, with a large *huzalee*, are on the spot: the present descendant of the disciple is “Huzrut Ali Sah.” He wears a *khirkah*, or mendicant dress, of Cashmere shawl; and, with beads on his neck, is the meekest zemindar that ever sent an armed force to fight the above-named gosain!

Oh, folly of the human race! how long will mankind be deceived by such crafty men, who give up all, that “all these things may be added!”

* I. Cor. vii. 38.

† I. Cor. vi. 1, 2, 6.

‡ Philip. i. 23; iii. 21; also I. Cor. xv. 53.

The afflicted Christian should pray ;* the merry sing psalms ; and the sick should “ call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if ye have committed sins, they shall be forgiven him.” How agreeable ! the whole extent of merriment, psalm-singing : no necessity for nauseous physic or surgery, where prayer is so efficacious.

From the most ancient to the present day, the priesthood have been termed pastors. What is the reason of this, both in Heathen and Christian times ? Men are continually lauding the pastoral life, and such pious strains as these are not uncommon ; yet with nothing to *prevent* their becoming what they fain to sigh for, no one takes to sheep-folding ! It is well enough in song—but practice—bah !

Oh ! were I but a shepherd
Upon the mountain's brow,
I ne'er had known the sorrows
That thus oppress me now :
My flocks had been my only care,
From every sorrow free ;
Adieu ! adieu ! thou faithless world,
Thou wert not made for me.

Here imagination does not bring the effluvia of the sheep-fold ; the picking out of maggots from sores and bad feet ; or the pinching cold of winter and fatigue. The shepherd and sheperdesses are painted *colour de rose*.

Sir Humphrey Davy was one day taking a walk, enjoying the fine weather and view from the hill ; he left his carriage far behind ; at last he came to a flock of sheep, when the rustic warned him that he would be caught in a storm if he did not seek shelter. The event proved the truth of the warning, which led our philosopher to wonder how the rustic came to judge so correctly of the weather. The difficulty was quickly solved by the shepherd, who gave Sir Humphrey his valuable rule.

“ When you see that ere ram rub himself against that ere bush, you may be sure it will rain.” We may safely give shepherds, all over the world, credit for such like sagacity in their observations. I think people go *too far* when they fancy that shepherds, in any age, were different from what we now see them. It is said that shepherds, on the plains of Shinar, while tending their sheep, were led, by the nightly view of the *clear* heavens, and the advantage they enjoyed of solitude, to study

* James v. 13, 14, 15.

the phenomena of the heavens; and to *them* we are indebted for Astronomy. This is, at first sight, a very plausible theory; but let me ask, when was it that rustics, by the daily contemplation of any thing, formed any philosophical ideas regarding them? or, on the contrary, has not the very habitual acquaintance with things made them indifferent to them? Men, who daily handled *fish*, formed no system of Ichthyology. Those who lived among the fossil remains of an anti-adamite world, formed no correct ideas of the relics surrounding them; and which they from generations misunderstood, attributing the teeth of the fossil elephant to an animal that *lived under ground*, and superstitiously thought all large bones to be those of *giants*.* If these truths regarding things that men could *handle*, remained for ages unknown, was Astronomy (which requires a proficiency in Geometry) so *easy* a subject that shepherds became learned in it, by merely *star-gazing*, beside their sheep? My observation is to the effect that those lads are chosen for grazing cattle that have little wits for any thing else; and the little they do possess is not much improved by their solitary occupation. However, learned men have gravely told us, *shepherds* were the first astronomers, *shepherds* were priests, *shepherds* were kings and princes, and *shepherds* were deified! What can be the reason of such an error?

"Nonus, in his allegorical poem, describes Cadmus in a *pastoral* habit, playing upon an instrument, and reclining himself under an oak. Almost all the principal persons, whose names occur in the mythology of Greece and Italy, are represented as shepherds. Not only the gods Faunus, Apollo, Pan, Sylvanus, Pales, Adonis, but Eumelus, Triptolemus, Erichonius, Eumolpus, Aristeus, Battus, Damphis, Terambis of Egypt, and Osiris, are represented of that profession. Hence it is that we find altars and inscriptions to the *shepherd gods*. Apollo was styled *Nopeus*, and was said to have been educated in Arabia. When Rhea produced Poseidon to the world, she gave him to the care of a *shepherd* to bring him up among the flocks. Atlas, the great astronomer, is represented as a Lybian *shepherd*. There was a tradition that the temple of Ammon in Lybia was built by a *shepherd*, from whom it received its name. It is reported of the Muses, that they were of *shepherd* extraction, and tended flocks, which they intrusted to their favourite Aristeus. Zethus and Amphion are described of the same profession, *though kings of Thebes*. Even the monster

* Even *learned* men gravely described the bones of *mastodons*, &c., as proving the existence, at *some time*, of giants, till Cuvier proved them to be what they are.

Polyphemus is taken notice of as a musician and a *shepherd*. Macrobius mentions, that among the Phrygians the Sun was worshipped under a *pastoral* character with a pipe and wand. * * * * This was also one of the titles of the Phenician Hercules."*

That Hercules, Bacchus, Atlas, Apollo, &c., were different allegories of the Sun, has been sufficiently proved; yet the continual allusion to sheep and shepherds has not been explained.

Herodotus says, (*Lib. II., chap. 42*) that the inhabitants of Thebes represented the image called Amon with the head of a *ram*: and that once a year they sacrificed a ram, and having flayed the victim, dressed up the ram-headed image in its skin. Jablonski has shewn† that *that once a year was*, when the Sun was in *Aries*.

I think it clear that it was from *this* ram of the heavens that the ancient priests gave pastoral characters to their Sun-God, making him sometimes "the lamb," sometimes "the shepherd;" and also took to themselves the name of *pastors* with a typical crook, which differed from common shepherds, *in being well jewelled*. The kingly office was generally joined to the sacerdotal, and as they *still* arrogate to themselves attributes that should only be applied to the deity, it is not surprising that when the gods were termed *pastoral*, kings should take similar titles. Such were the *shepherd* kings of Egypt: such the shepherds (priest-pastors) to whom we are indebted for astronomy, the ground-work of the religions of the world.

It does not militate against our reason that *these pastors* should have been learned in *the science of the heavens*, as they had, from their freedom from manual labour, leisure for study. I am surprised that so many learned men have supposed *graziers* of sheep to have been learned astronomers, priests and kings. We might as well suppose Christian pastors, in their leisure hours, *graze sheep*; and use their sacerdotal shears to relieve *their sheep* of their *superfluous wool*.

Abel was a *shepherd*, he was a type of Christ; he offered up a "lamb" of the firstlings of the flock. Abraham "was learned in the celestial sciences," and when about to offer up his son Issac, had a *ram* substituted. Joseph, chief among his brethren, has his clothes sprinkled with the *blood* of *Aries*. Moses grazed *the sheep* of Jethro. In keeping with the

* Bryant's "Analysis of Ancient Mythology." Strange that the *reason* did not strike Bryant. The *Italics* in this extract are mine.

† Pantheon Egypt, Par. I., lib. ii, cap. 2.

Heathen stories of sheep and shepherds, we are told that ignorant rustics were the favored men that saw the "heavenly host" (stars) singing at the birth of him who was conceived as the "lamb" in Aries.*

The ceremony of baptism is an Essene form of admittance, and appears to be on account of the Gnostic theory, that there were two stations, called the gates of mortals and immortals. As the soul entered the world through the sign Cancer, or gate of mortals, so the baptism of Cancer (John) gave admittance into their community, as it now does among Christians. But through the gates of Capricorn, of immortals, in which sign Christ's birth is placed, the soul gains admittance again into heaven by "fire."†

The baptism of John is held in *June*, when the Hindoo holds the birth of the Ganges. The ceremony is the same as the *Asnan Jatra*, bathing of the Hindoos.‡ The sacrament of the body and blood of Christ is mentioned without raising the least cannibal idea of a man's body and blood being eaten even typically.

I have before stated that it is my conviction, from our knowledge that *human victims* were offered to the Sun, that such deluded beings, fancying themselves possessed by the *Paschal* deity, were taught to ejaculate, "take eat, this is my flesh, drink, this is my blood."§

I have seen a Hindoo ceremony performed, though not noticed by any writer, called the "*Odibussah*."|| A house is made of grass and bamboos, with doors *east* and *west* only; between these doors, in the centre, is a raised earthen plinth; to the one side is placed *seven* articles, (as a piece of sandal wood, grass, red lead, &c.,) and on a large platter are *seven* cheraghs or lights. On the other side a live *ram* is tied. The Brahmin consults his

* Luke ii. 8-18.

† Luke iii. 16; also I. Cor. iii. 15; John x. 10. "In descending down to earth, the soul passed through Cancer, and in ascending up to heaven, the soul passed through Capricorn."—See Duncan's "Religions of Profane Antiquity," p. 242.

‡ The Egyptians then held the birth of *Apis*; of whom the bird *Ibis* is the type, and called by the Arabs *Abn-Hanes*, or Father *John*.—See Bruce's "Travels."

The word *Hanes* is rightly translated *John* by Bruce, as *Hanes* signifies the fountain of lights, being compounded of *Ein*, a fountain, *Es*, light: a term applied to the star Venus as the morning star, or *Lucifer*—that is, *low* or *John*. It is further worthy of notice, that the Arabs consider that the devil is implied in the word *Hanes*, (see *Byrant*) and bears out what I have said, that this star, *Lucifer*, fallen from heaven, i. e., *ceasing to be the morning star*, is the devil of oriental philosophy and of the Bible. See the confirmation of this view in the Tezedi name of the devil in a note to the Article "Father." See also the collect for Epiphany, *Epip-Hanes*, manifestation of *Hanes*, "*the star in the east*," i. e. Venus.

§ See what I have said regarding the *Paschal* offering under "Moses."

|| In some places termed *Odi-bar*, or *Adi-bar*, the *first day*.

panjee or almanac, and at the auspicious moment, the image of Krishna is placed on the plinth, when the ram is dragged out just as the house is burnt down.

The explanation of this is, according to my opinion, that the house with the *ram* tied in it signifies the sign *Aries*: the *seven* lights typify the seven stars called Pleiades, at the end of the sign *Taurus*. Krishna, the Sun-being, is placed between the ram and the seven lights, just as the Sun's position is between Aries and the Pleiades, which the Brahmins ascertain by consulting their almanac. There are doors only east and west, because the Sun rises and sets *exactly* east and west, at that time the Vernal Equinox.

What is intended by having *seven articles*, besides the seven lights, I cannot imagine, unless one set of seven denote the number of planets, with Sun and Moon, from which the days of the week are named.

THE SEASONS.

"SPRING."

THE Egyptians made an image of a man, called it Ammon, (who was said to have been a shepherd), and as the Sun *passed over* the equator in the ecliptic, they killed a *ram*, and dressed the ram-headed Ammon in its skin. The Jew kills at his *pass-over* a "lamb." The Christians say that the Jewish lamb was a type of their "lamb of God," the good shepherd, Jesus, who is killed on *this* day. While the Jew throws about the blood of his lamb, the Hindoo keeps his Bussunttee poojah, and also throws about a *red powder*. *Now* the ancients held their Brumalia or conception of Bacchus; *now* the Christians that of Christ. *Now* the Jews read their book of "Esther," and keep the feast of "Purim Esther;" *now* the ancient Germans held their festivities of "Eostre;" *now* the Greeks and Romans their licentious Hilaria; (Hindoo, Holee); *now* the Christians their jollities of Good Friday* and Easter. *Now* Christ was raised on "the accursed tree;" and *now* the Hindoo, from time immemorial, displays a man in mid-air, suspended from a cross-bar on the top of the high stem of generally a *Semul*† tree, performing Churruk poojah—a type of the circle of the year having been performed—their year ended.

"SUMMER."

Now the Egyptians held the birth of Apis, the symbol of plenty, the rise of the Nile. *Now* the Hindoos celebrate the birth of the Ganges, and have their *Asnan Jatra* or bathing: *now* the Christians the birth of Ion the Baptist.

"AUTUMN."

The Sun, in the ecliptic, is again *crossing* the equator: *now* the Jew keeps *open house* for him that *crosses his door*.‡ The

* I have noticed under "Esther" that Jeremiah alludes to the cakes of flour and honey to the Queen of Heaven: that such ancient *bonus* bore a *crescent*, the modern *tun* show a *cross*, the ecliptic crossing the equator.

† This Semul (or cotton) pole usually takes root and puts forth leaves and branches that are yearly stript off at the poojah.

‡ There were doors and windows in heaven. "The windows of heaven were opened,"—Genesis vii. 11. "And opened the doors of heaven."—Psalm lxxxviii. 23.

ancients held their Bacchanalia. *Now* the Christians feast at Michael-mas.* *Now* the Hindoo keeps Kartik-poojah in honor of the archangel Katkyah, who had power given him by Seva to overcome Tarakah, the chief of the demons.†

“ WINTER.”

The Sun is at its Winter Solstice. This day stands in Numa's calendar as “the festival of the invincible Sun,” who is then born: “*Natalis Solis Invicti*.” It is the 25th of December.‡ On *this* day Saturn was born; on it Jupiter was born king of heaven; on it Bacchus was born; on it Christ was born “King of Heaven.” *Now* was the Merry Yule of the ancient Germans, the Christmas of our times.

* *Michæ* signifies *equal*, and *el* an angel or genii; Michael is the angel whose feast falls on the autumnal equinox, because day and night are equal, i. e. Micha. He is described as fighting with the devil.—Jude 9.

† “And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels.”—Rev. xii. 7. A war between such immortals, that could not be killed, would be little worse than a skirmish of mortals with lath swords and tinsel armour.

‡ Duncan's “Religions of Profane Antiquity,” p. 148.

GENERAL REMARKS.

AFTER proving, as I consider I have done, that Moses is an Allegorical representation of the Sun, and like Osiris, an *ideal* law-giver, it is not necessary to say that I cannot entertain the question of the authorship of the books attributed to him; nor argue *from their contents*, either one way or the other, as to their *authenticity*. Their *antiquity* will in no wise affect the question as to their being forgeries or not; however, it is evident that some alteration has taken place in the text in one place, from which it becomes doubtful how far the rest is unaltered.

The first passage I would notice runs,* “Thus saith the Lord, Israel is my son, *even* my first-born.”

“And I say unto thee, let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.” (Exodus iv. 23.) (*So far the passage appears to be a message from God to Pharaoh, but the next verse abruptly changes the scene, and Moses appears to have been attempting to enforce the circumcision of his son, judging from what SHE says.*)

“And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.” (Exodus iv. 24.)

“Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, surely a bloody husband art thou to me. (Exodus iv. 25.)

“So he let him go: then she said, a bloody husband thou art, because of the circumcision.” (Exodus iv. 26.)

Again the scene shifts, and now God seems to be addressing Aaron, and tells him to “go into the wilderness to meet Moses,” whom we left, a few verses previous, conversing with God.

From what I have said in the preceding pages, of many persons, (mentioned in the Bible as having had a real earthly existence,) that they are only allegorical beings, it is scarcely necessary to add that I do not admit *any* part as undoubted history. Some persons, in conversation, have argued that I should as much credit the Jewish as any profane historian: granted—but not *more so*. It is a matter of *indifference* to me whether Romulus ever existed, and I *doubt* it from the fable attached to his birth, and nurture by a *wolf*. So also when

* Exodus iv. 22.

I find a history, cut and squared always according to cabalistic periods and numbers, I feel a right to doubt the same as being a narration of actual occurrences, although the passages may not bear the appearance of allegory.

The Jewish history may be divided in the following manner. The patriarchal. The sojourn in Egypt. The sojourn in the wilderness. The conquest and settlement of Canaan. The government of the judges. The reigns of their kings. Babylonish captivity. Condition till the Roman conquest, ending with their rebellion and dispersion.

I have treated of the allegorical nature of the patriarchs, which at once invalidates all the accounts regarding them, since it is evident they never had a real earthly existence. We have no account of the 400 years that the Israelites are said to have been held in bondage in Egypt.

The sacerdotal penman, whoever he was, and at whatever period he may have written, has been prolix in the account of their delivery from Egypt—every thing being regulated by cabalistic numbers. Moses was *forty** years old when he visits his brethren. The request to Pharaoh was, that they might go *three*† days' journey into the wilderness. When the waters of Egypt were turned into blood, "*seven* days were fulfilled after that the Lord had smitten the river."‡ So when "Moses stretched forth his hand toward heaven, there was a thick darkness in all the land of Egypt *three* days."§ "So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went *three* days, and found no water;"|| then "they came to Elin, where were ~~twelve~~ wells of water, and three score and ten (the cabalistic ~~twenty~~) palm-trees: and they encamped there by the waters."¶ They ate "manna *forty* years."**

The number of spies sent must be exactly *twelve*, and they could not return till after *forty* days.††

Even Balaam's ass must be beaten *three* times.‡‡ and when he builds *seven* altars to sacrifice, "*seven* oxen and *seven* rams,§§ he must repeat it *three*||| times. When Joshua sends spies, they remained hid in a mountain *three*¶¶ days. I have passed over the account of the Israelites reaching Sinai *exactly* in *three*

* Acts vii. 23.

† Exodus v. 3.

‡ Exodus vii. 25.

§ Exodus x. 22.

|| Exodus xv. 22.

¶ Exodus xv. 27.

** Exodus xvi. 35.

†† Numbers xiii. 25.

‡‡ Numbers xxii. 28.

§§ Numbers xxiii. 1.

||| Numbers xxiii. 1, 13, 14, 27, 29.

¶¶ Joshua ii. 22.

months to a day.* It was on the *third*† day that God appeared “in thunders and lightnings and a thick cloud,” on the top of volcanic Sinai. When Moses went up into Mount Sinai, it was not till the *seventh*‡ day that God spoke to him, and he remained there *forty* days.§

The account of the conquest of Palestine is most brutal; of whole cities massacred; men, women, and children being put to the sword. Such expressions as “smote it with the edge sword, and all the souls that were therein,”|| and “he left none remaining, but utterly destroyed *all that breathed*,” are of common occurrence. Had the natives of Canaan been described as all emigrating before the influx of Jews, how much more pleasant would the idea have been than this wholesale butchery. Fancy the whole population of a country being put to the sword; even infants in arms. The thing is too horrible to have ever occurred, much less been sanctioned by God.

The five books forming the Pentateuch are so strangely written; laws and ordinances repeated in all, with scraps of what is called *history*, unconnectedly intermixed, that it is difficult to understand either the history or the laws. Of the *twelve* spies that Moses sent into Palestine, who returned after *forty* days, only Caleb and Joshua, Moses’s successor, survived. Caleb, it appears, was *forty* years¶ old when he went on his *forty* days’ journey. This Caleb’s son-in-law,** Othneil, judged Israel after Joshua, exactly *forty* years.†† In Deborah’s time the land had rest‡‡ *forty* years.§ “And the country was in quietness *forty*§§ years in the days of Gideon.”||| This Gideon had no more or less than *exactly seventy* sons: ¶¶ one of his successors Hillel had *forty* sons and thirty nephews, making up the *seventy*. After this the Israelites “were delivered into the hands of the Philistines *forty* years.”*** Eli died when “he had judged Israel *forty* years.”††† “The ark of the Lord was in the country of the Philistines *seven* months.”

If such is the nature of the narrative respecting their judges, the opening history regarding their kings present the same features. Saul reigned *forty*††† years; his son Ish-boseth “was *forty* years old when he began to reign.”§§§ “David was thirty

* Exodus xix. 1.

† Exodus xix. 16, 18.

‡ Exodus xxiv. 16.

§ Exodus xxiv. 18.

|| Joshua x. 32, 40, &c.

¶ Joshua xiv. 7.

** Judges i. 15.

†† Judges iii. 9.

‡‡ Judges v. 31.

§§ Judges viii. 28.

||| Judges viii. 30.

¶¶ Judges viii. 30.

*** Judges xiii. 1.

††† I. Samuel iv. 18.

§§§ Acts xiii. 21.

§§§ II. Samuel ii. 10.

years old when he began to reign, and he reigned *forty* years,"* making up the cabalistic *seventy* as his age. "And the time that Solomon reigned over all Israel was *forty* years."†

It is said to have been on Mount Moria‡ that Abraham, when about to immolate Isaac, had a *ram* shewn him by *an angel*, which he offered up. We are told that in a pestilence that lasted *three* days, *seventy* thousand died; and this was one of *three* evils that David had to choose from, *viz.*, *seven* years' famine, or being pursued by his enemies *three* months, or *three* days' pestilence. David sees *an angel* on the threshing floor of Araunah the Jebusite, *i. e.* Mount Moria, and calls the people who were being killed by the sword of the angel (pestilence) "*these sheep*:" a sacrifice being offered up, the plague is ended.§

That spot, the threshing floor of Ornan, is termed by David "the house of the LORD God, and this is the altar of burnt offering for Israel."¶ The materials, for building a temple *there*, were prepared by David, which temple Solomon built in *seven* years.¶ There is so much of fable attached to the names of David and Solomon in the East, that I consider it problematical if such *men* ever existed. The whole of the Jewish history, in fact, before the Babylonish captivity (so called) is scarcely to be relied on; all that preceded that period being apocryphal. What is called the *second* temple appears to me to be the *first* ever built; it being, as Mr. James Fergusson has shewn, constructed after Assyrian models. What makes me suppose that there is truth in the account of the Assyrian Kings having colonized Judea from provinces of Babylon, as described in the Bible, is the fact of *Hebrew* being *a dialect of Chaldee*, and its *written character* is IDENTICALLY the same. A better acquaintance with the Yezedis of Kurdistan, the remains of the ancient Chaldees,** will prove their identity with Jewish Essens; and what are termed Christians of St. John found in those regions, will prove a remnant of the *Ionim*; Ion being anglicized or modernized into John. I do not doubt that tribes from Palestine were carried away captive by the Assyrian King, but I doubt that the Jews that *succeeded* that period were the *same* race as preceded it.

Like all the periods already noticed, the captivity is said to

* II. Sam. v. 4; also I. Kings ii. 11.

† I. Kings xi. 42.

‡ This name signifies *Vision*.

§ I. Chronicles xxi.; also III. Samuel xiv. 17.

¶ I. Chron. xxii. 1—4.

¶ I. Kings vi. 38. Had not the spot been occupied already, the Essens would probably have described the *crucifixion* as being *there*.

** See Layard's Works.

have lasted exactly a cabalistic period—*seventy* years. Ezra is described as going up to Jerusalem in the *seventh* year of Artaxerxes' reign,* while Nehemiah is said to go up, not from Babylon, as Ezra is described, but from the king's palace, in the *twentieth* year;† yet some Bible scholars consider them the same, and that Ezra wrote the "Chronicles." But *Chronicles* and *Kings* are evidently two versions of the same thing, slightly varied, and in many places *verbatim* the same; especially the II. Chronicles xxxiv., compared with II. Kings xxii., regarding the finding of the book of the Law.‡

Was there only *one copy* of the book for it to have been lost? Being lost, was it not missed and search made for it, being found (had it previously existed) in the very place it would have been kept in, viz., the temple? Had the contents been so *entirely forgotten* that Josiah rent his clothes hearing it? and only a short time previous, in the reign of Hezekiah, the Passover, &c., is described as being kept "according to the law of Moses, the man of God."§

There is this further difference between *Kings* and *Chronicles*, that the former contains an account of Elijah and Elisah; also a passage almost *verbatim* the same as a part of Isaiah.|| If the book of Isaiah was written by a person of that name, then the passage in the book of Kings must have been taken from it; but as the passage is not in a *prophetic* strain, I fancy Isaiah has had the passage introduced from Kings. However this be, it is evident both are compilations by unknown hands.

Isaiah and Jeremiah seem to have been friends of Hilkiah the priest, who *found* the book of the law and of Shaphan, the scribe, who read it before King Josiah; for Isaiah promises that Eliakim, the son of Hilkiah, shall succeed his father.¶ Jeremiah speaks of his being "in the chamber of Gemariah, the son of Shaphan, the scribe,"** where he dictates certain prophecies to Baruch. Ahikam, another son of Shaphan, protects Jeremiah,†† and is also mentioned at the time of Hilkiah's finding the book.‡‡ Christians continually quote a passage in Isaiah as prophetic of Christ; that "a virgin shall conceive and bear a son;"§§ this is fulfilled by Isaiah going in "unto

* Ezra vii. 8.

† Nehemiah ii. 1.

‡ This finding has a counterpart in the *finding* of the Book of Mormon, both being *histories* of times past, with fictitious orders of God, and both equally incredible.

§ II. Chron. xxx. 16.

|| Compare II. Kings xviii. 13, and following, with Isaiah xxxvi, *et seq.*

¶ Isaiah xxii. 20, 21.

** Jeremiah xxxvi. 10.

†† Jeremiah xxxi. 24.

‡‡ II. Kings xxii. 12.

§§ Isaiah vii. 14.

the prophetess, and she conceived and bore a son."* (Who was this prophetess? There is no mention of her being his wife.) God tells him to name the child Maher-shalal-hash-baz, which long name means in English, "Take away the spoil with speed, quickly take the prey." "*For before the child shall have knowledge to cry my father and my mother, the riches of Damascus and the spoil of Samaria (the kings of which were fighting against Jerusalem) shall be taken away before the king of Assyria.*" Or, in plain words, the king of Assyria would rout the kings of Damascus and Samaria, and relieve Jerusalem. Most likely, on the strength of this prophecy, Ahaz sent to the king of Assyria for help,† who came and distressed him, so that he was glad to get rid of him by giving him the silver vessels of the temple.

Here we see the cheering promise of Isaiah performed; the Jews were slaughtered and carried away captive.‡

The writer of the book of Isaiah, I consider, of the period termed "The captivity," not only from the mention of Eliakim above alluded to, but also from the mention of Cyrus by name,§ and from the chapter referring to the building of the temple,|| and the useless offerings. All the prophets, whose writings form the end of the Old Testament, appear to be of the same period, and it is strange to think of the practical demonstration they had recourse to, to prove more emphatically their assertions. Hosea, for no purpose than to show that the Jews had gone astray from the worship of the true God, which he terms whoredom, takes "a wife of whoredoms,¶ and in three years has by her three sons, merely that they might bear names of import. The conduct of the Israelites may have been worthy of execration, but the simile used in the first and second chapters of Hosea are of the most indelicate nature. Isaiah, like Saul,** is described as going about "naked and bare-foot three years, for a sign and wonder upon Egypt."†† The captivity of the Egyptians and Ethiopians then foretold was to have taken place probably before the dreadful state of things described in the previous chapter. The Nile failing; all its rivers and lakes drying up, and the whole country becoming a desert!‡‡ The Nile, by a change in the strata through which it passed, seems to have brought down sands, which a prevailing wind carried over fertile fields, making them barren. This process must have

* Isaiah viii. 3.

† II. Chron. xxviii. 16.

‡ Isaiah xx. 8.

§ Isaiah xlv.

|| Isaiah lxvi. 1—3.

¶ Hosea i. 2.

** I. Samuel xxix. 24.

†† Isaiah xx. 3.

‡‡ Isaiah xix.

commenced ages ago ; seeing which, a writer might have ventured to "curse" a country he disliked. Notwithstanding his going about naked and barefoot *three* years, Egypt is described by Niebuhr in his travels* as very fertile. "But the local circumstances," says he, "of this singularly situated country, are such, that even an unhappy mode of government, and the misery of the husbandman, cannot extinguish *the natural fertility of the soil*. However ill cultivated, it still continues to compensate richly the slightest labour that is bestowed upon it, and to repay *with usury* the trifling expense laid out upon it."

Of Damascus Isaiah said, "Behold Damascus is taken away from being a city, and it shall be a ruinous heap."† The crusaders found Damascus was a city in their time. Many a Damascus blade cut through both casque and corslet, and drove back the weak church-militant. It still continues a city, and gives its name to a beautiful kind of workmanship that Europeans have but comparatively lately been able to imitate. Some more centuries hence it *may yet* be a heap of ruins.

Isaiah says of Arabia, that the Arabs should fly "from the swords, from the drawn swords, and from the bent bow." While Jeremiah prophesies that the Persians shall be scattered towards the four winds of heaven, "and I will send the sword after them, till I have consumed them."‡ Yet the untamed Arab of the desert has never been conquered, nor known to fly from drawn swords.

But while matters of comparatively little importance are said to have been foretold,§ the Mahomedan religion, its conquests, policy and power, are unnoticed by prophets, whether of the Old or New Testament. The tread of its armies shook Europe and Asia, its sway passed over all the countries ever alluded to by the prophets, spreading on both sides of the Mediterranean, over Spain and part of France, extending, as the prophecies are said to do, to the end of time, ending only with the last day, Surely that religion that has for its basis the *unity of God*, accepting as divine truth all of the first dispensation, should surely have been noticed. When its prophet, standing in the desert of Arabia, called to nations grovelling

* Niebuhr's Travels, chap. v. If countries are cursed on account of the sins of their inhabitants, India, with its *suttees*, infanticides and yearly necklaces of human heads on the images of Kalee, should have been a *howling desert*, instead of what it is—extremely fertile.

† Isaiah xvii. 1 ; also Jeremiah xlix. 23, 24, 25.

‡ Jeremiah xlix. 36—39.

§ For instance, the parting of Christ's garment among the soldiers, and his riding on an ass.

in superstition, "THERE IS BUT ONE GOD," surely that feeble arm was strengthened to grasp the controul of empires, and spread his religion over half the world.

If the Gospels contain the fulfilment of the prophecies of the Old, I have shewn that the Sun was the great expected, and his forerunner was the morning star. "Behold I will send my messenger, and he shall prepare the way before me." This passage is, I think, the reason of the book in which it occurs being called that of Malachi, i. e. the messenger, for such is the meaning of *Malachi*; and this may be the reason for each book bearing the title it does. Isaiah, *the Fire of the Lord*: from the fire with which the angel is said to touch his lips.* Ezekiel, *the Strength of the Lord*, from the force of the language. Daniel, *Wisdom of the Lord*, from the wisdom it is thought to contain.

There are some similes used in the New Testament worthy of notice. The writers were ignorant of the natural phenomena of the vegetable world, and show off their ignorance in drawing similes therefrom. Christ is made to say, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; *but if it die*, it bringeth forth much fruit."† So also Paul says, "Thou fool, that which thou sowest is not quickened, *except it die*."§ Now we know that a grain of seed does not grow *if it die*; the future crop depends entirely on the seed *retaining its vitality*. The similitude of the dead body and a seed being both put into the ground is all that they resemble each other in; for if both be dead, both will rot. "All flesh is grass, and all the goodliness thereof is as the flower of the field."||

Yes, dear friend ! we all must die,
As sinks the unconscious babe to sleep !
For such repose who would not sigh ?
To leave our cares, oh who would weep ?
As fades the flower—as dies the grass,
Man's earthly days away will pass.

But spring will soon restore the flowers,
And deck with green the withered plain ;
Bright birds will flit thro' blooming bowers,
All nature laugh with mirth again !
As opens the flower, as blooms the plain,
So man will rise to life again !

* Isaiah vi. 6.

† There is an order that God is said to pass on the prophet, which, from its extreme dirtiness, he on second thoughts rescinds. "And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man"—"Then he said unto me, lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith."—Ezekiel iv. 12, 15.

‡ John xii. 24.

§ I. Cor. xv. 36.

|| Isaiah xl. 6.

The poets' lay may tell us so,
 But sober truth with facts denies :
The flower that dies will never grow,
Whilst others bloom 'neath vernal skies.
 In vain we seek o'er land and sea
 For emblems of Eternity.

As *other* flowers and *other* trees
 Replace the ones that death withdraws,
 Which ne'er again wave on the breeze,
 We find in all these changeless laws.
All things must die ! their seeds remain,
For other things to live again.

Perpetual, and still endless change !
 Dig we beneath this upper ground,*
 Through †time and ‡space our thoughts may range,
 This awful truth alone is found.
All things alike their course have run,
All die except the Eternal One.

What ! though above such space we view
 With countless stars night's diadem :
 Such lofty thoughts I'll shine with you,
 And think of New Jerusalem.
 (A town of Californian gold, §
 Set with coloured stones, we are told.)

The Universe's wonders fail
 Before this mass of gold and gem ;
 In faith, we'll see a dragon's tail, §
 Clear endless space at once of them.
 The golden town alone will stand,
 And in it an "elected band."

Sure hopes like these should make us spurn
 A world so full of ills and woe :
 From earthly joys our thoughts should turn,
 Nor care for all that's here below.
 We'll die to live midst gold and gem
 That make up New Jerusalem.

Another simile, borrowed from the vegetable world, is that of *wild olive branches* being grafted on a good olive tree.|| This can in no wise improve the nature of the said branches—the fruit being exactly the same as what they bore when on the former stock. We must remember these similes are used by men who set forth that they are *inspired* and speak with the *wisdom of God*. That of the *seed*, as an emblem of the resurrection, is placed in the mouth of the *chief* teacher of the doctrine : that of the olive branches in the mouth of the *chief Apostle* to the wild olives or Gentiles.

These are however minor considerations ; the great point

* Geology.

† History.

‡ Astronomy.

§ Rev. vi. 13 ; xii. 4.

|| Romans xi. 17.

being, whether the whole of religion is, or is not, Solar Allegory. Such remarks are intended to prove that the authors were mere uninspired men, and liable to err. Of a different tendency is the proof of contradiction—one party giving the other the lie: of such a nature is what I now adduce. It is said in the *Acts*, that Paul remained many days* at Damascus after his conversion, but when the Jews took counsel to kill him, “the disciples took him by night and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple, but Barnabas took him, and brought him to the *Apostles*.”

The account goes on to say, “And he was coming in and going out at Jerusalem:”† from thence he goes to Cesarea, and then to Tarsus.‡

The whole of this is contradicted in the Epistle to the Galatians.

“Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none, save James, the Lord’s brother. Now the things that I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the Churches of Judea, which were in Christ. But they had heard only, that he who persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me. Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.”§

If we believe Acts,|| Peter was appointed for the conversion of the Gentiles. While in *Galatians*, Paul states that Peter was appointed for the circumcision, and opposed him, (Paul the Apostle) for the uncircumcision.¶

By a curious process of reasoning, the Christians account for the Jewish dispensation being set aside, and the Christian substituted.

The Jews had thought themselves to be *the seed of Abraham*, and to *them* were the promises made. “And the Lord said unto Abram, after that Lot was separated from him, lift up thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land

* Acts ix. 19.

† Acts ix. 26, 27, 28,

‡ Acts ix. 30.

§ Galatians i. 17; ii. 1.

|| Acts xv. 7.

¶ Galatians ii. 7, 8.

which thou seest, to thee will I give it and to *thy seed* for ever, and I will make *thy seed* as the dust of the earth."

We now come to the "promise and covenant," "And God talked with him, saying, as for me, behold my covenant is with thee, and thou shalt be a father of many nations," "and I will establish my covenant between me and thee, and *thy seed* after thee in their generations. This in my covenant which ye shall keep, between me and thee, and thy seed after thee: *every man-child* among you *shall be circumcised*:" again in the thirteenth verse, "And my covenant shall be in your flesh for an everlasting covenant:" the next verse tells us this covenant could only be broken by uncircumcision. The promise is evidently an *everlasting possession of Palestine*.

The Jews in their distresses were cheered by their recalling *this* covenant and promise.* "He remembered his promise unto Abram and his covenant with the children of Israel." In their deliverance from Egypt. Their return from Babylon.† And even to this day, though scattered, and ten tribes swallowed up in the mass of mankind, they still hope to return and possess Palestine.

The New Testament subverts the whole of this! A codicil to a will, making not only all that was *said*, but even their very history, their sufferings and captivity, "a shadow of things to come," an allegory! John the Baptist begins by telling them, "and think not to say, we have Abram for our father, for I say unto you, God is able of these stones to raise up children unto Abram."

Thus, according to John, there was no great benefit—no, not any, in being descended from Abram. Paul would lead us to suppose that the *seed* alluded to Jesus Christ. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Jesus Christ."‡ Then we are to suppose it was to him in *their generations*, the land of Canaan was to be an everlasting possession? And did God say, in regard to this *one seed*, "I will be *their* God? Jesus Christ's God? "*Their generations and their God*," being, to use Paul's way of arguing, "as of many, not of one." St. Paul says, truly the word seed was in the singular; but yet it was a numeral—"I will be their God."

* Gen. xxiv. 7; xxii. 17, 18; xxvi. 24; xxviii. 4, 13, 15; xxxv. 12; xlviii. 4; Exodus xxxii. 13; vi. 4, 5, 8; xiii. 5, 11; xxiii. 30, 31; xxxii. 13; xxxiii. 1, 2, 3; Lev. xiv. 34; Num. xiii. 2; Neh. ix. 7, 8; Ps. cv. 6, 11; cvi. 45; Acts iii. 25, 26.

† That is, *supposing*, for the argument, that the Old Testament is true.

‡ Galatians iii. 16.

Did not this mean that he would be a God to the children of Israel as long as they kept his covenant, circumcision? Or did he promise to be a God to that *one seed*, Jesus Christ?

Chosen Jew! wandering Jew! blood-thirsty Jew! despised Jew! how well to you have been kept the promises of God: on *your* heads have descended the blessings of your father Abraham! Your existence hath passed away as a cloud—as a dream—as “a shadow of things to come.” Ye slept in the valley of visions—ye droop’d ‘neath the shadow of death! Even *your* boasted Jerusalem, where God promised to be to Solomon, *that* too was nothing but a type of the heavenly Jerusalem!

Happy people! awake to the letter, but kept blind to the spirit! For you was “the yoke of the law:” for the Christian, grace, faith, predestination!

Chosen people of God! wandering, miserable Jew! Such were you according to your own annals, if true; such you continue to be. Butler lived not earlier to tell you:—

—“*Religion was intended
For nothing else, but to be mended.*”

You might then have had some inkling that you had received *one* dispensation, but to expect another. That God would change his mind, would repent him. How happy ye would have been to know that ye were the experimental block. The Christians got every thing cut and dried, ready to their hand, became the *seed of Abraham*, and the “children of the promise were cast out.”* *Your* promised land was the terrestrial land of Canaan, which ye never enjoyed for any time, and from which, after being carried away captive and enslaved, ye are wanderers. It serves as a *type* of the promised land which the Gentiles get by your killing one of your number. *You typified* by never enjoying your earthly Palestine that the Christians should *for ever* enjoy their heavenly Canaan. *Your* fathers wandered *forty* years in the wilderness to serve as a type of the *Pilgrim’s Progress* through the wilderness of this world.

Your manna was a type of “heavenly food.” Ye ignorantly continue to offer up rams and he-goats; St. Paul lived not earlier to tell you “it was not *possible* (not possible St. Paul?†)

* Romans ix. 30, 31.

† Then the thousands who in generations before Christ offered up such sacrifices, died in their sins and went to Hell.

that the blood of bulls and he-goats should take away sin."* It was a *type of Christ*! Your kingdom, far from *everlasting*, and to which to all appearance an end has been put, a type of a kingdom that shall have *no end*! The waters of your Palestine promised to be flowing with milk and honey, (yet inferior to Havela and Parpha, rivers of Damascus,) a *type of the living waters of Christianity*. * * *

The Jews, from their beginning to the end of their monarchy, serve the Christians for *types*. *Why do they no longer continue to do so?*

Astronomy has proved that among the stars are planets greater than the earth, and many suns and moons; making it ridiculous to observe the phases of this *one* Moon in particular, or the position of this *one* Sun in regard to the earth. What must be the appearances of the *seven moons* of Saturn! What must be the appearance of their phases, differing from each other in their phases, in the color of their rays, in the number visible every night and every hour of the night! Allowing that God directed the Jewish observance of new moons, and feasts on certain solar periods; and, supposing by analogy, that Saturn is inhabited; if *they* have to observe the new moon of each Satellite, they will have enough to do; and if, *besides*, there be solar periods to be kept, little time will they have for any thing else. The ancient Sabeans may have looked with wonder and awe upon *this* Sun, and supposed it to be the regulator of Creation; but *we* know that there are numbers of such Suns and Moons, and can form (if we will) better ideas of him who governs all. Is it not childish to speak of the "Sun of righteousness" rising? To think that in "thunder" and lightning," in "clouds," the vapours of the earth—in *such* things God will come?†

Look at the sky on a clear night; think what myriads of stars exist, with which the earth's relative proportion is as a grain of sand, and say, *can* they fall on the earth like unripe figs? A shower of ten thousand cannon-balls falling on the point of a needle, and lying about thereon like unripe figs, is more easily conceived as descriptive of the impossibility. (Rev. vi. 13.)

Christ being the Sun, it is natural that Christians should observe *Sun-day*. The sabbath was entirely a Jewish observance. But the seventh *day* alone was not a sabbath: the

* Hebrews x. 4.

† "Lo! the poor Indian, whose untutored mind
Sees God in *clouds*, or hears him in the *wind*!"

seventh *year* was much more so : on it they should neither reap nor sow, and put a stop to all business as they do on Sunday, that "the land may enjoy her sabbath."* Seven times seven years should be a Jubilee ; the seventh hundredth year a great Jubilee : the seventh thousandth year—the Millenium. The revolution of this planet on its axis regulates your sabbaths and all your feasts, how can you then say the Sun has nothing to do with religion ?

* Disregarding the sabbath of years was the course of the Babylonish captivity—it is a warning.—II. Chron. xxxvi. 21.

G O D.

I FIND, in all the arguments I have held with Atheists or met with in Atheistical works, that the grand point with them is this:—*A negation results from the definitions that Jews, Christians, &c., give.* But as I am in no wise bound by any such definitions, I offer the public my reflections on the subject, open to correction.

If we suppose *A*, a person of proper power of perception, to understand complicated mechanism; and *B*, one of inferior abilities, describing to him some engine that he had seen. If *B* leaves out any part or transposes others, it will result that *A* will at once assert that *such* an engine cannot, and consequently does not exist. *A* is the Atheist, and *B* is he, that is tied down to the improper definitions of his sacred *books*. The non-perception of the improper description of God, resulting from their fixed and unalterable canon of Scripture, not leaving room for *re-consideration*.

Our knowledge is the *result* of our perception of nature, consequently nature must be or exist before knowledge; then knowledge is, as it were, a *reflected light*, and consequently not an attribute of God. But in nature we perceive *WISDOM manifested*. From this I conclude the just and proper attribute of the Creator to be *Infinite Wisdom*, its manifestation is *Power*, shewn in the Creation. Our knowledge is a *reflection of that light* from the objects or subjects of the manifestation of the superlative Power of Wisdom. Our perceptions are limited to the Creation before us; and all the subjects of perception and reflection are with *defined forms*, with some exceptions; those exceptions proving, that *forms or bounds* are not necessary to obtain an assent to existence. Time and space cannot be considered with forms or bounds, that beyond those bounds there is *no space*; we cannot, in consequence, deny the existence of space. These *reflections* place vividly before my mind the existence of *Infinite Wisdom*, admitting no room for negation.

The first tenet of the Hindoo is, "Ek *Brham*, dooteah nastee," i. e., *there is one God, another does not exist*. They say also He is "Nir-akar," i. e., *without form*. Let us consider what has led them to contradict these propositions by having a multiplicity of gods and giving *forms* to them.

They have mistaken the conditions of *created* nature for distinct portions of the Creator. So *Brhama*, *Vishnu* and *Seeb* are *now* their triform god. These names, however, are *only* applicable to created beings, *i. e.*, *Beginning*, *Existence* and *End*. All things, however transient, (even a flash of lightning,) *begin*, *exist* and *end*; but we cannot say that the Creator has a beginning or ending. The Hindoo imagines, that as *Brhama*, he creates, as *Vishnu*, he preserves, and as *Seeb*, he destroys all things. Christians have somewhat similar notions in considering—the Father, God the Creator; Christ, God the Preserver or Redeemer; but separating Satan, the destroyer, at the same time (completing the Trinity with Holy Air) giving Satan attributes that deify him; for he is omnipresent and omniscient, and powerful indeed, if we take the Christians at their *word*. It is these illogical reasonings that make men Atheists. They do not perceive that all created things must be finite: that *evil* is nothing, but a negation of *good* or of preservation: that what are called evils are not the operation of a distinct principle, but the withdrawing of preservation, bringing us and all things to an end. Darkness is a negation of *light*: it requires no *black orb* to omit it. Cold is a negation of *heat*, and requires not an object to dispense it. So evil is a negation of good, and requires no personification, as devil or *the evil one*. Good and evil are only the mutations of the conditions of created things. He that from seeing a wheel revolving, would infer that the person who made it revolve, revolved also himself, would argue as logically as he that from the revolving condition of nature infers that God was both good and evil, or that two beings existed, as the Persians taught of Ormuzd and Arhimenes, one good, the other evil, ever at war with each other. When the Persians affected *darkness* to Arhimenes, as when the Christians speak of *the Prince of the power of darkness*, they were happy in their simile, a non-entity to represent a non-entity: Christians, sometimes, in suffering calamities, speak as I would, “the Lord hath given and the Lord hath taken away,” or under great sufferings will exclaim, “He hath thought fit in His *infinite* wisdom,” allowing their *evil condition* to be, without the *agency of an evil genius*.

The *Unity* of God is maintained by the Jews; and the expression, *I AM** is very appropriately used; while the words, “*I am Alpha and Omega, the beginning and the end, the first*

* Exodus iii. 14. I have given at the close the arguments of Unitarians against the Trinitarian doctrine.

and the last,"* are not applicable to him, who has neither beginning nor end. It is the Gnostic Aw: for a further account of which see the Article "Gnostics," in the *Pictorial Dictionary of the Bible*.

Whoever studies Creation, sees in it the greatest order and harmony—the same causes invariably producing the same effects, whereby we are enabled to judge, by the past, of the future. There is a pleasing and instructive anecdote told of the astronomer Kepler, worthy of being remembered. His wife was one day making a salad, when Kepler, being absorbed in thought, was asked by his wife what he was thinking of. "I've been considering if there were particles of salad, egg, onions, oil, vinegar, &c., floating about in the atmosphere, they might all chance to meet together and make a salad." "Yes," said his wife, "but not such a nice one as I have made." So will the materialist think that every thing was formed by the chance meeting of different atoms; and will not perceive the *wisdom* that supervises and regulates all things. But if chance *once* produced all things, why does not that fortuitous meeting of atoms engender either things similar to those existing or dissimilar and new? If the materialist can only prove such chance, I shall consider it a very *wise chance*, and no other than the *creative power*, *i. e.* God.

Before closing these remarks, I would urge on Missionaries to use the following arguments with the Hindoo. A pundit affirmed that *forms* were given to their deities, because that man could not think of any thing without a given form, and that the images were not themselves deities but representations of them. To this I replied, that there were things that we could think of and speak of, without the possibility of our making any image to represent them; and if such were the case with material things, how much more inapplicable would any image be to that which is *Nir-akar*, *i. e.*, without form, and immaterial? I threw him some clay and desired him to fashion me something to represent air, heat, light, or water, so that we might the *more easily* understand the thing alluded to by *sight* (of his images) than we could now without the same. This train of reasoning has always carried conviction to the minds of thinking-Hindoos. I have also successfully ridiculed their images having many hands. "I suppose that with two they could not do more than we mortals can perform; consequently, they *required* more. But if that were the case, merely *two legs* were insufficient, and it was strange they did not provide more in proportion; yet, in fact, they required many, many times more legs and arms than a

* Rev. xxii. 13.

centipede ; for that insect, though so well provided, was after all an insignificant thing. *Light* travelled without legs, *sound* travels without legs, and can we not conceive him who is always present, being in no need of such things : by his *WILL* all things exist, are produced and pass away. What need had he of hands ? " But," said the Brahmin, " *one* mind could not regulate all creation, therefore he created inferior gods to rule the universe." " This," said I, " is only adding to the difficulty ; for if the material universe could not be regulated by the *power* of God, how could he give to others the *power* he did not himself possess ? And further, these gods being imagined by you of a more wonderful nature than the former creation, how could *they* in their turn subsist without they were supported by the *ENERGY* that called them into existence ? This is very similar to one that would assert that a man could not support a maund of lead on his head, till he had made many images to support the same, weighing in themselves more than the lead ; yet they, supporting the lead, are in their turn supported by him who could not bear the lead *alone* ! " And here I would ask the Christian, Jew or Mahomedan, could not his will, who is always present, be manifested to the *mind* of man without the *intermediate* agency of message or angels ? Messengers are sent to them that are *afar*. When will mankind throw aside the folly of the Sabeans, and know that angels were *their* personification of the stars of heaven ?

" Good and evil are terms of relation, as are beauty and ugliness, strength and weakness. Human reasons can form no clear or correct judgment of the one abstractedly from the other. Our idea of beauty depends on our idea of ugliness, and they mutually serve as terms of comparison for each other. Man, as a finite being, with five scanty inlets of sense, can have no certain knowledge or notion of positive good or positive evil, but can only appreciate them from the relation that one bears to the other. In common parlance, we speak of perfect natures, but, in so doing, we merely exercise a strong effort of the imagination, for the judgment, or the faculty of discernment, engaged in balancing evidence and deciding on things proved, can take no cognizance of that which presents no evidence that the understanding is capable of receiving. The idea of eternity, for instance, though the word is most familiarly used, is purely imaginative, so far as mere human reason is concerned. To derive the idea of eternity from continued succession, involves a contradiction, for every succession is limited in duration, and eternity has no limit. Multiply time by time as often as we please, the product will still be time ; in other words, it will only

amount to limited duration. The greatest imaginable multiplication of years is no more to be called eternity, than the continued multiplication of zeros is to be called unity. Our faculties are equally inadequate to the nature of infinity, for eternity and infinity both involve the idea of perfection, which is beyond the grasp of human discernment or judgment, though certainly within the range of an excited imagination. Both opinions, founded on imagination, are treacherous and fantastical, and though they may possess poetical beauty, are ever barren of philosophical truth.

"The wisdom of the deity is an ample guarantee to us that all has been arranged here below with consummate intelligence, from which we conclude that good and evil must necessarily co-exist as a means to human happiness. In the sense we attach to the words good and evil, as conveying simply and strictly ideas of relation, the existence of the one being absolutely indispensable to our knowledge of the other, there appears to be no impiety nor any degradation from the divine benevolence, in attributing evil as well as good to the First Cause. Moreover, looking at this world as an intermediate state of probationary trial, and not expecting to find it a paradise, we perceive in the existence of evil a wise adaptation of the means to the end.

The Pagan priests and the philosophers of antiquity shrunk from these conclusions as insulting to Deity, and the more sensitive, though not the most reflecting of modern Christians, may recoil from them with similar alarm; but if the opposite alternative be embraced, it appears quite impossible to escape from the theory of the two principles,* no matter how ingeniously that theory may be concealed." (*Duncan's Religions of Profane Antiquity*, p. 224.)

I have given this extract from the Rev. Dr. Duncan's work, to show that at least *one* Christian divine agrees with me in scouting the idea of two principles; and does not, more than myself, allow the existence of a *devil*. He, too, perceives that the Universe manifest only *one* First Cause. Having pointed out in what he agrees with me, I leave the reader to consider the *difference* that exists between our arguments.

* That is, *God* and the *Devil*, or Armuzd and Arhimenes.

MAN.

WHEN writing the first part of this book, I was criticising ancient writings: my present subject is of a very different nature. I cannot boast that I am writing in my old age with the accumulated experience of a life-time.

I consider all actions to be of two kinds: impulsive and reflective. With animals, the *impulsive* predominates; with man the *reflective*. Those who would assign only instinct to animals, find it difficult to draw a line between it and reason: because many actions of animal are reflective and cannot be classed as *instinct*. Such is the nature of innumerable anecdotes of animals,* all showing evident *results of reflection*.

The *sagacity* of animals is only another term for their reasoning powers. Not that I would raise the nature of animals to that of *man*, or degrade man to the level of brutes; all I would say is, the phenomena is the same in both, differing greatly in *degree*.

It is a common mistake, that men suppose phrenology is a science of lumps and bumps on the *skull*; as if it were derived from *phrenos*, a *skull*, and not from *phreen*, *mind*. It is a science of the mind as corresponding with certain developments of the brain, ascertained by the distance or elevation of the skull, where each organ is situated, *measuring from the medulla oblongata*: so that although, from neighbouring organs being *equally* developed, no *bump* or inequality may appear, the organ is still clearly perceived.

All our actions are manifestations of our mental organization, and cannot be performed without opportunity, that is, that outward events must be favourable for *executing our wish* which *then* becomes an action.

"There is a tide in the affairs of men
Which taken at the flood lead on to fortune."

The slothful man lets such opportunities pass without by acts manifesting his nature. The energetic man, if of a good organization, *shows himself*, is appreciated, and has other opportunities placed in his way: while he of a bad organization, having shewn himself, is known and—shunned.

* See Jesse's "Gleanings in Natural History," and "Instinct Displayed."

It is a saying that "opportunity makes the thief:" but a man must be a *thief* in mind or inclination first: he requires only opportunity to manifest himself by *actions*. How true are the words of Gray:—

" Perhaps in this sequestered spot is laid
Some heart once pregnant with celestial fire :
Hands that the rod of empire might have swayed
Or waked to ecstacy the living lyre."

Opportunity only was wanting for them to manifest their powers or mental organization *by actions*: the *tide* never served.

The effect of education is, I think, generally over-estimated. As with the physical, so with the mental powers, exercise increases and inertia decreases them. There is, however, this difference, that whereas we all have the same number of members to our bodies, the same cannot be said of the mental organs: some being entirely wanting, others disproportionately developed.

The latter will always be the prominent feature of the man: all that education can do, *when properly applied*, is to check, by inertia, the bad, and exercise the good organs.

If we take the leaves of a tree, it is wonderful to notice, that though all are recognized as being of the same kind, no two are of *exactly* the same form, size and colour: they can be distinguished one from the other; often by marked differences, or when *very* similar, still differ. Such is the infinite variety of creative wisdom; and so it is with the family of *man*: no two men are entirely and exactly alike, physically and mentally. Yet education is a mere routine; a hit or miss, hap-hazard course. The master does not study his pupil before he pretends to instruct him; much like the quack, who, without feeling the pulse, or enquiring into his patient's ailings, subjects *all* to the same *kill or cure* treatment. Yet is this faulty system of education so highly thought of: people forget that there are ailings that *cannot* be cured, they may be relieved *more or less*.

For the many colored nature of man, in an intellectual state, it is necessary that this great variety and disparity of mental power should be; that no one station in life should be without its occupant; so man rises and falls to *his own level*. If all *iron* was of the *same kind*, one workman would require softer, and another be at a loss for a harder kind. Look at nature in any phase, and we see a wonderful adaptation of means to ends, that no chance arrangement of atoms of the materialist can ever account for. The truth flashes upon our minds in ten thousand ways, that *we*, and all around us, are the manifestation of *Infinite Wisdom*.

Education, as a means of preventing crime, is sadly neglected; so is the state of law and practice in the punishment of crime. Actions are not sufficiently traced home to their motives. Punishment should have two objects in view; the effect upon the man, and prevention of injury to society. A man steals, and is imprisoned for a month: he is let out upon society to steal a hundred times perhaps, before he is again detected and convicted, and is again imprisoned a short time. He is as much an object for pity as a lunatic, and should be looked after as one that *cannot regulate his actions* aright. *Fear* may prevent, till an *opportunity* offers, where there is not the least possibility of detection, and fear no longer restrains, supposing the inducement to be sufficiently large.

Children take after their parents, in a great measure, both physically and mentally. If lepers are not allowed to leave behind them a diseased progeny to be a burden to themselves and society, I think the extremely vicious should be also treated like lepers.*

I have been often asked, "If all Revelation as contained in the Bible is false, and all the accounts Solar Allegory, what is the future destiny of man?" In looking through the Old Testament, there is no mention of Heaven or Hell: nor is a future life of rewards and punishments, as a sequel to this existence, ever mentioned.

Moses, when speaking of the most heinous crimes, states their punishment. If these were instituted by God, they could not be but adequate: and if there were crimes for which nothing could atone, he would surely have told us so, and taught that a future judgment and future punishment awaited the guilty, while a future state of happiness was in reserve for the good. Generations after generations pass away under what are termed the Patriarchal and Mosaic dispensations; neither priest, prophet or patriarch enlarge on the joys of Heaven or miseries of Hell; and not till *Anno Mundi* (according to Christian chronologists) 4004 is the birth of Christ: and he, in his thirtieth year, begins to preach and tell mankind "that every idle word men speak, they shall give account thereof in the day of judgment."†

I have said that I consider animals have some degree of reason. I have never met with people arguing a future state

* In India leprous boys are married to leprous girls, and so a diseased race is perpetuated; so with idiots a deformed children—all which should be prevented.

† Luke iii. 23.

for them, except the believer in a metempsychosis. A previous existence and a future state are matters beyond our powers of ascertaining. The probabilities are, that as we have no consciousness of a previous existence (if we had one); so shall we, if we have a future one, be unconscious of this present life.

If we have a memory of the present life, then will reflection on it detract from the bliss of paradise. If we are changed, so that, what we are, is not what we will be;* then there is an end to personal identity; *I*, to all purposes, cease to exist as much in the *entire change* as if *I* were annihilated.

But what is the soul but the *mind*? The *mind* is developed as we grow up; it is subject to *alteration* by education;† it is *debased* in a number of generations, as we see in the Greeks and Italians; and *raised* in other countries by the course of events, the reverse of those that depress.

A really good man becomes deranged in mind; is that *the state* in which his soul will remain to all eternity? There are intellectual faculties as well as moral ones, but religion takes no note of the intellect, though in that we are mainly superior to brutes. The intellect, or worldly wisdom, is thought nothing of. The intellectually great has no heaven for him; while the most unintellectual being, little better than a stock or stone, of too lethargic a disposition to *commit sin*, yet possessing *faith*, (in Christ) *hope* and *charity*, will be received into the heaven of heavens!

A Newton may explain to us the whole wonders of the heavens, and so lead us to look up from nature unto *nature's God*. He is nothing compared to good old unintellectual Parson Stubbs.

Job has said, "Man that is born of a woman is of few days, he cometh forth as a *flower* and is *cut down*; he fleeth also as a *shadow* and continueth not."‡ "If a man die, shall he live again?"§ "They shall go down to the bars of the pit, where *our rest together is in the dust*."|| "Before I go, whence I shall not return even to the *land of darkness, as darkness itself*, and of the shadow of death without any order, and where the *light is as darkness*."§ "As the cloud is consumed and *vanisheth away*; so he that goeth down to the grave shall come up no more. He

* I. Cor. xv. 51.

† I do not think education alters character much, it is like *polishing of glass or gems*. The nature of objects cannot be changed.

‡ Job xiv. 1, 14.

§ Job xvii. 16.

|| Job x. 21.

shall return no more to his house, neither shall his place know him any more.”*

Job also places in deep contrast the death of a tree, that it can again revive, but not so with man—had he used the simile of the reviving of the tree to represent the resurrection of man, I could not but allow that he maintained that doctrine: but he does the reverse—he places it in *deep contrast*. “There is *hope* of a tree if it be cut down, that it *will* sprout again.” “But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?”†

“When falls the tree, hope still the fall survives,
The broken trunk repululates and thrives:
Tho’ sunk in years its root, its trunk in death,
Once let it taste the fragrant fountain’s breath,
Its dormant spirit shall renew its power,
New tresses foliate and new budlets flower.
*But man departs—exhausts life’s little span,
Yields up his trembling breath, and where is man?*”

Trans. by DR. MASON GOOD.

Very similar to the above is the following from the Greek:—

LINES ON BION.

“The meanest herb we trample in the field,
Or in the garden nurture, when its breath,
By Winter’s touch, is blasted and its place forgot:
Soon its buds renew, and from short slumber
Wakes to life again: man wakes no more!
Man, glorious, valiant, wise: when death
Once touch him, sinks in sleep profound—
A long unconscious never ending sleep!”

I will not *deny* the future state, either Christians or Mahomedans, *because I have no counter-proofs*; no more can I the metempsychosis of the Hindoos: all I can say that none of them can *prove their assertions*.

“It is of great use to the sailor to know the length of his line, though he cannot with it *fathom all the depths of the ocean*. It is well he knows that it is long enough to reach the bottom at such places as are necessary to direct his voyage, and caution him against shoals that may ruin him.”—*Locke*.

This line is *reason*; let us be contented that he has made it of sufficient length for our uses: nor expect to fathom a fathomless abyss.

* Job vii. 9, 10.

† Job xiv.

APPENDIX

TO

THE SOLAR ALLEGORIES,

SHOWING

THE ARGUMENTS OF UNITARIANS
‡

IN FAVOR OF

A BELIEF IN *ONE* GOD.

APPENDIX.

THE LORD BISHOP AND THE BIBLE COMPARED.

IN May, last year, the Diocesan of Madras published a *Charge*, condemnatory of the religious opinions held by Unitarian Christians. I ought rather to say, that the *Charge* was merely printed and delivered to individuals of the same way of thinking with his Lordship ; for care was taken that it should not fall into the hands of Unitarians, if we may be allowed to judge from the difficulty they had in getting hold of it. As this conduct is not in accordance with the command, to preach the Gospel to *every* creature, two questions naturally arise in the mind. Was it known that the *Pastoral*, if weighed in the balance, would be found wanting ? Or did the Right Reverend Prelate feel, that argument and Scripture were wholly on the side of those, whose cause it was not his interest to espouse ?

When the Unitarian Christian writes, he craves the attention of his opponents, rather than of his friends ; beseeching those who hold other opinions, calmly to examine his, testing them by the word of the living God.

The Unitarian Christian, valuing truth for its own sake, seeks not to go himself, nor to lead others, into error. Having no selfish and sectarian ends in view, his deeds seek no concealment. Being ready to forsake parents and friends, and houses and lands, rather than depart from the truth as it is in Jesus, he is ever mindful of the commandment—"Thou shalt not bear false witness against thy neighbour." The Unitarian Christian, conscious of his own shortcomings, upbraideth not, but is charitable towards others. When slandered, he revileth not again ; for having constantly before him the spotless example of his blessed Lord and Master, his desire is to live according to righteousness, and his earnest prayer is that all men may be saved ; for he would that every creature did attain unto that holiness, without which no man shall see the Lord. So when the Unitarian Christian believes himself in possession of an antidote to human woe, he hides it not, but calls, and loudly calls, upon all who have it not, to share it with him.

Through the kindness of a friend, to whom I am under many obligations, a *written copy* of the *Pastoral* has been handed to me,—the work itself, I presume, being *out of print*. While perusing the *Pastoral*, I saw that it behoved me to make some re-

marks thereon. For I remembered, that he who hid in the earth the talent committed to his keeping, for a season, was pronounced an unprofitable servant : and though there be nothing in the *Pastoral* to injure Unitarianism, still, were I to be silent when the Faith revealed by Jesus is spoken of as “Heresy” and *delusion*, those who can so speak, might conclude that I had deserted my Master’s cause.

Acts v. 30. But, as “the God of our Fathers raised up Jesus, whom ye slew and hanged on a tree,” I rejoice to own him as a *living* Saviour ; for “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” And

Acts iii. 15. though they who can so speak of the peaceful doctrines of “the Prince of Life, whom God raised from the dead,” should bring distress on Unitarians—the front of whose offending is, that they seek to obey God rather than man

Rom. viii. 17, 18. —“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in” such children as are “heirs of God, and JOINT-HEIRS with CHRIST ;” for if we suffer with him, it is “that we may be also glorified *together*” with him.

My remarks on the *Pastoral* shall be brief : and I request that my readers will turn to their Bibles as I proceed, that they may behold for themselves where the truth lies. And they are at liberty, and would do well, to place their condemnation on every word and sentiment I may utter, at variance with the revealed will of God. I dictate to no one ; I seek not to force my views on other men : for Heaven has not granted to any man the right to lord it over the conscience of his brother. If there be any who claim this as their prerogative, let them produce their charter from Heaven,—and I submit.

When God gave man an understanding, was it not that it might be used to the advantage of the possessor, and the glory of the giver ! The understanding yields invaluable aid in things connected with our transitory state ; but can any subject be more befitting its occupation than the things of Eternity ? Is there a nobler theme on which to reason, than the glory which shall be revealed, and is now

Rom. viii. 1. reserved for all who truly love the Lord Jesus—
“who walk not after the flesh, but after the spirit ?”

Unparalleled the presumption, unequalled the folly, which would pronounce man responsible for his opinions, and yet deny him the right to enquire and select his own faith. It is no other than that *very right to think*, which makes him responsible, and the neglect to do so *criminal*. But of all follies, that is not the least, which would have us *prostrate* reason, in order to have a *clearer* insight into divine things. By *darkening* the understanding, we should only let the *less light* in ; and as rational would I deem the man, who believed

that he could see more clearly to read the Bible, with a bandage over his eyes, than with them wide open.

If men are content to believe through *substitutes*, I fear they must also be content to reach Heaven by *proxy*.

I have now before me the *Pastoral* and the Bible ; should they at any time declare against each other, I trust I may be excused, if I abide by the latter.

The Lord Bishop, as in duty bound, affectionately calls upon his Clergy, to unite with him "in resisting that spirit of Anti-christ, " which has lately manifested itself in some parts of this Diocese." I seek to respond to that summons ; for, though a layman and a dissenter from *his* creed, my heart's desire is to "resist the spirit of Anti-christ," *wherever it may be found*. "Hereby know

1. John iv. 2, 3. ye the spirit of God. Every spirit that confesseth that Jesus Christ is come IN THE FLESH is of God. And every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God : and *this* is that spirit of Anti-christ," which the faithful followers of the Lamb are now called on to resist.

In the verses just quoted, it is not merely said, that they who believe in Jesus Christ, as a created being, are agreeable to the spirit of God, for it is also clearly stated, that to deny his proper humanity is one of the manifestations of Anti-christ. Therefore his Lordship is at variance with Scripture, and shows some affinity to *Gnosticism*, when he adds—"I refer to the reiterated denial of the divinity of our ever blessed Lord and only Saviour, which is now freely circulated, as I have reason to fear, through Southern India." The error of the Gnostics was this. They asserted, as his Lordship seems to do, that Christ was a divine being—a super-human spirit, and denied that he was man. It was against this dangerous doctrine of theirs, that St. John was writing ; and when he applies to it a no milder term than "Anti-christ," we cannot be deceived as to its nature and tendency.

It would have told more for his Lordship's discernment, and less to his disadvantage, had he not misapplied the term "Anti-christ." Unitarians may come under his lash, but while the Bible acquits them they care little ; for they are not ashamed to confess before man, that there is but ONE God, even THE FATHER ; to whom the son, in the hour of his devotion said, "This is life eternal that they may know *thee* the ONLY TRUE GOD, and Jesus Christ whom thou hast sent."

1. Cor. viii. 6.

John xvii. 3.

"The clothing," continues his Lordship, "of this denial of him who bought us with his most precious blood, in the precious

garb of charity and liberality, greatly increases the danger. The system, indeed, of softening and weakening Scripture, by an affected sympathy with human prejudices, was invented by Satan himself, when he persuaded our first parents that, however they might break God's commandments, they should *not* surely die." If there be any system which seeks to *soften* and *weaken* Scripture—and I question not that there may be such a system within the sphere of his Lordship's vision—I will admit that it was invented by Satan himself. His Lordship, however, wisely abstains from attempting to prove *this* thing against Unitarians. Neither can he prove the *things* whereof he now accuses them.

Was it to have been supposed that a Prelate of the 19th century, would not know the difference between Christ's Messiahship and his Deity—between denying him to be the Messiah, and denying him to be God over all? Unitarians do not deny "the Lord that bought them," though there be many who indeed deny him to be what he himself invariably said he was—the obedient servant of the Father, who made him what he was. His words to the Jews were, "But now ye seek to kill me, a man that hath told you the truth, which I have heard of God." Christ shed his blood for us, it is true; but this is no proof of spirituality, much less does it afford evidence, that he who *died*, and rose by the *Father's* power, was the *Everliving God*. How can Trinitarians assert that

John viii. 40. Christ Jesus is equal to the Father, when it is written that as the head of the woman is the man, and the head of the man is Christ, so "*the* head of Christ is God?"

I. Corin. xi. 3. "I ascend," says he, "unto my Father, and your Father, and to My God and your God:—and when he prayed to *the Father*, his words were, "My

John xx. 17. God, my God, why hast thou forsaken me."* Hav-

Matt. xxvii. 46. ing then a God above him, he could not be "God over all," as stated in the *Pastoral*, contrary to the *reiterated* declarations of "God's own Book." But while Unitarians deny him that Deity which he never claimed, they honor, love, and obey him as the Messiah, the Christ or anointed, and *under God*, our only Saviour; the pure and spotless Redeemer of a sinning, but not forsaken world.

Who could have foretold that what would be esteemed a virtue in other men, would become a crime in Unitarians, and give rise to accusations against them, when nothing else could be laid to their charge! At one time, branded with "Heresy," and at another with

* At page 21 of the *Fourth Report of the German Mission*, printed at Bangalore, 1814, Mr. Greiner is glad to observe that in some places the Word of God is beginning to be read, and the following is given as an instance:—"A Brahmin at Baultwall said that 'Christ could not have been God because he died. Had he been God, how could he have cried, My God, why hast thou forsaken me? He might have been an able and learned teacher; and performed wonderful cures on the sick.'"—The Rev. Missionary might have added, that the Brahmin was beginning to understand what he read.

*Pride of Reason,** they now stand before the world with their motives and integrity impugned. They are dishonest and unprincipled men. O ingenuous, O generous Prelate!—courteous disputant! Hard is Fate. We know it to be a mournful fact, that Trinitarians do too often become irascible in discussion, to the great prejudice of truth; removing even the mantle of Christian charity, when unable to maintain their ground. But, when it is confessedly allowed, that Unitarians do exhibit *more* of that spirit which pervades the Gospel, I should hope that it is so, from their being *more* deeply impressed with the example and precepts of him who was a light unto the Gentiles.

Does his Lordship mean to insinuate, that Unitarians inculcate the deadly falsehood, that God, and God's own book, the Bible, do not mean what they say? It is on the Bible that Unitarians take their stand, and it is to the Bible that they are ever willing to appeal. If his Lordship will turn to the eighth chapter of 1st Corinthians, he will find, that there be Gods many and Lords many with false religionists; "But to us (disciples of the Lord Jesus) there is but *one God the Father*, of whom are *all things*." There be some who hold other Gods besides the Father, virtually "inculcating the deadly falsehood, that God and God's own book, the Bible, do not mean what they say." And it is "God's own Book" which weighs them in the same balance with those who offer "sacrifice unto idols." The Unitarian St. Paul condemns their conduct, "For,"

I. Cor. viii. 5. says he, "though there be that are CALLED Gods, whether *in heaven* or in earth," "we (Christians)

know that an idol is nothing in the world, and that there is none other God but *one*." Which one, this Unitarian Apostle immediately declares, is—not the Son—nor the Holy Ghost—but THE FATHER;

* "As the Unitarian can lay his finger upon his faith in a multitude of instances, standing in the very language of Scripture without comment, and the Trinitarian can do so in no one single example, the case itself, therefore, at once plainly speaks aloud who it is that does, and is of necessity most obliged to have recourse to his reason for his faith. The word Trinity being nowhere to be found in the Bible, nor the phrase God-man, nor the words God the Son, nor God the Holy Ghost, nor the expression Three Persons in one God; nor one syllable of testimony to be met with as to their co-eternity, and co-equality,—how do our opponents supply these immense deficiencies, but by a most laborious exercise of their reasoning faculties, by putting an ever-changing interpretation upon Scripture, and by shifting and working amongst a vast variety of texts, and thus, through a painful exertion of their mental powers, ultimately founding their doctrine upon inference only; which, in its very nature, as far as any self-agency on our part is required, depends upon the application of the reasoning faculty, and that alone? There can be no such thing as inference without it; and inference is, therefore, liable to all the objections consequent upon human frailty.

"Now the Unitarian, with respect to the object of his belief, has no need of inference, having the direct language and general tenor of Scripture with him, whilst his opponent has to draw an inference directly opposed to both. What has he then, for his faith, but merely his reason, such as it is?"—See *The Remonstrance of an Unitarian*, addressed to the Lord Bishop of St. Davids, by CAPTAIN JAMES GIFFORD, Royal Navy, pp. 25, 26, Second Edition.

commonly termed "the first person in the Trinity"—a term never mentioned in "God's own Book."

The faith of St. Paul, that the Father is supreme above all others who may be *called* Gods, whether in heaven or in earth, his Lordship is pleased to call an "awful heresy," and he adds, "The Church of Christ has been plagued with it in ages, and in all ages has cast it out by the pure Word of God." Thus we learn from his Lordship, that the word of God is one thing, and "the pure word" another; and that the truths of the one are *cast out* by the other. I thank his Lordship, however, for the candid admission that Unitarianism has existed in "all ages," since the day that Philip informed

Nathaniel, "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." His Lordship must not at any future time deprive me of this concession; for I hail it as an omen, that the day of knowledge is about to dawn, and that the veil which, with many, obscures the benevolence and mercy of the Deity, will soon be rent in twain.

Unitarianism then, is by the Lord Bishop's own confession, as ancient as the days of our Saviour; and it would appear that he is by ~~no~~ means unacquainted with the stability of this system; for he immediately adds, "Human arguments are utterly valueless against it." But, in the next breath, his Lordship is guilty of an unaccountable inconsistency, in applying to this ancient faith the *nickname* "Socinianism"; for Socinus was a modern. Should his Lordship, however, be desirous to call me a Socinian, I shall offer no urgent objection; *provided* he be willing that I consider him a Roman Catholic. The difference is *probably* greater in the one case than in the other. But, it may be that *he* and *Socinus* may yet claim kindred! Socinians and his

Lordship agree in addressing prayer to "the man Christ Jesus." But "the true worshippers shall worship *the Father* in spirit and in truth; for the Father seeketh such to worship him." "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

The Diocesan, referring to Unitarianism, thus writes to his clergy,—“Now although you may meet with nothing in the arguments of its advocates to shake *your* faith, it by no means follows that all your neighbours will be as strong in the Lord, and in the power of his might, as yourselves.” Ah! so his Lordship ~~does~~ perceive, that the danger of changing is least, not where the judgment may be the soundest, but where there are the most temptations not to change. He need entertain no fear for the clergy: for “in

all ages" they, as a body, have been the first to oppose reformation, and the last to follow. The most virulent enemies of the Messiah, when he appeared, were numbered in the Priesthood. However, in the Church of England, there have been many bright examples to the contrary, and many noble sacrifices at the shrine of truth. Witness the venerable Theophilus Lindsey, who after years of fruitless toil to reform the doctrines and worship of that Church, in sorrow separated from her communion : and when he resigned his living, poverty stared him and his family in the face. They "quitted as pilgrims this abode of Christian peace and tranquillity, and like Abraham went out, not knowing whither they went."—Benevolence "beamed in the countenance of this good man, and the law of kindness dwelt upon his lips." "He was beloved and respected by his parishioners ; and his venerable diocesan, Dr. Markham, (afterwards Archbishop of York, after having urged every argument and motive, which zeal and friendship could suggest, to retain in the Church so high an ornament to the established priesthood, heard of his resignation with regret, and acknowledged that he had lost the most exemplary minister in his diocese. His character, by the unanimous suffrage of all who had the happiness of intimate access to him, is allowed to have been as free from blemish, and to have approached as near to perfection, as human frailty would admit."*

Mr. Lindsey's *Farewell* to the parishioners of Catterick, concludes in the following words : "And now, O Holy Father, the blessed and only potentate, in conformity to what I believe thy will and my duty, I resign unto thee, from whom I received them, my ministry and people. Do thou raise up unto them a faithful teacher, who shall more effectually preach thy word, turn many from sin, and bring all nearer to thee, their only portion and happiness. And graciously dispose of me, thine unworthy servant, where and how I may best be enabled to serve thee, according to the pure Gospel of thy Son, through whom I desire to find acceptance with thee, now and for ever."

I copy the following notice of Mr. Lindsey from his life, in "*Turner's Lives of Eminent Unitarians*," a work which will amply repay every Christian who may peruse it. "The name we have now inscribed is on many accounts the most distinguished in the list of worthies whom it is our present object to commemorate. This arises, not merely from the talents and acquirements of this eminent person,—qualities in which he was equalled, if not surpassed by some others,—but from the circumstances which attracted to his cause a larger share of public attention ; from the manner in which he became instrumental in establishing the first permanent religious society avowedly formed on Unitarian principles ; but, above all, from the singular purity and excellence of his character, adorning the doctrine he professed, with all the most amiable and attractive graces

* As quoted in Captain Gifford's "*Remonstrance*," p. 4.

of the Christian life. Unbending integrity, and a strict regard to truth and principle, were in him so tempered by a guileless simplicity, by a warm and active, but unostentatious benevolence, and by a fervent but rational piety, that even those who most disapproved his opinions were compelled, not only to admire the sacrifice he had made on their account, but to acknowledge that in the midst of what *they called* heresy, there reigned the spirit of Christ,—the genuine marks of the true Christian disciple." Yet, such are the men whom a *Right Reverend Prelate* of an *enlightened and liberal* age, would send to the devil !

Mr. Lindsey subsequently opened a Chapel in London, the first in England, dedicated to the exclusive worship of *The one living and only true God*. If the Church, following his example, will be her own reformer, and purify herself from error, Unitarians will gladly enrol themselves as members of her communion, for they bear her no malice. But, while she remains wedded to superstitions and unscriptural doctrines, they dare not enter in, lest they become partakers of her sins.

I shall not delay to mention another distinguished ornament of the Church, who, during the last century, embraced Unitarianism, and whom offers of preferment could not induce to remain in the establishment. This was the pious Robertson. The following is the copy of a letter addressed by this excellent man to his diocesan ; and it was not long after this time, when he felt it to be incumbent on him as a Christian and servant of "The Holy ONE of Israel," to break off his connexion with the Episcopal Church :—

TO THE RIGHT REV. THE LORD BISHOP OF FERNS, DUBLIN.

" *Ravillay, Jan. 15, 1760.*

" MY DEAR GOOD LORD,—Since I last did myself the honor to write to you, I have been very unwell, occasioned by a violent agitation in my mind, upon a subject of the highest importance to me. But now that my resolution is fixed, and my mind a little settled, I find myself in some measure capable of writing to you. And first, my Lord, suffer me to return to you all the thanks that can flow from the most grateful heart, for your great goodness to me.

" That you should not only offer me the parishes of Tullamoy and Balliquillane, but assure me, in your last letter, that you would accommodate me in the best manner you could ! How then must I lament in the second place, that I find myself incapable of receiving your Lordship's favours. I beg leave to inform your Lordship, that last October a book was put into my hands, which (though it had been published many years) I had never seen before, called *Free and Candid Disquisitions, &c.* I set about reading it with some prejudice against the avowed design ; but on considering matters seriously ; I was brought over to be of the author's opinions in several particulars. So that I find I cannot now bring myself to an un-

feigned assent, and consent to ALL things contained in the Book of Common Prayer, &c.

"In debating this matter with myself, besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close ; a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence ; and the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these. That the Creator and Governor of the Universe, whom it is my first duty to worship and adore, being the God of Truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.

"Thus, my Lord, I have presumed to represent to you the present state of my mind : and now, I fear, I must take my leave of your Lordship. Suffer me then to do it with assuring you, that I am, with all gratitude, esteem, and affection,

"My dear good Lord,

"Your Lordship's most obliged,

"most dutiful, and most devoted

"humble Servant,

"WILLIAM ROBERTSON."

After quitting the Church, Dr. Robertson removed from Ireland, and ultimately settled at Wolverhampton, where he died in 1783, at the age of seventy-seven. "When Mr. Lindsey opened his Chapel in Essex-street, he was desirous of obtaining the services of Dr. Robertson, as a colleague ; and in the beginning of 1778, when this venerable confessor was already upwards of seventy-two years of age, he was on the point of removing to town for that purpose. But having been informed that some persons, with more zeal than knowledge were about to institute a prosecution against him for teaching without a license, he, with the spirit of a young warrior, determined to stand his ground and abide the event. As it happened, this illiberal scheme came to nothing. A Popish Seminary of some consequence was established in the neighbourhood, and it appeared that a prosecution could not be carried on with any decency against the one, without being also instituted, on the same principles, against the other,—which they knew would be very unacceptable to the ruling powers ; and thus the Unitarian found himself safe under the protection of Popery" !—

ALL the passages of Scripture quoted by his Lordship, in the *Pastoral*, do not afford any evidence of Christ's Deity. Some of them are directly opposed to the doctrine.

The fact of Christ's sitting down "on the right hand of the Majesty on high," in place of proving his Deity, proves that he is *not* "the Majesty on high." For, unless he sits on his own right hand, he must be one person, and "the Majesty on high" another. So he who teaches, that "the Majesty on high" is God over all, and that he who sits at the right hand of that Majesty, is "God over all," teaches that there are two Supreme Gods : a no less irrational than unscriptural doctrine.

Neither does his being *exalted* prove any thing, for who can exalt God, or raise him higher than he is ? It was not for any nature Christ possessed, but as the *reward* of his *obedience*, even unto death, that God highly exalted him, and *gave* him "a name which is above every name." But to whom shall God render *obedience* ?

Neither does the possession of this name prove anything, for it was *given* unto him ; and there was a time when he was not entitled to it, and consequently had it not ; for he "increased in wisdom and stature, and in favour with God and man." "Because that Jesus was *not* yet glorified."

Luke ii. 52.

John vii. 30.

The fulness

Coloss. i. 19.

John i. 16.

Eph. iii. 19.

which dwelt in him proves nothing ; "For it pleased the Father that in him should all fulness dwell." "And of his fulness have all we received, and grace for grace." St. Paul says—"to know the love of Christ, which passeth knowledge, that ye (believers) might be filled with ALL the fulness of God."

Neither does the glory he possessed prove any thing ; for it also was *received* from the Father, and was imparted again to his disciples. "The glory which thou gavest me I have given them ; that they may be one, *EVEN AS WE ARE ONE.*" And again ; "Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, *which thou hast given me* : for thou lovedst me before the foundation of the world." His being loved before the foundation of the world affords no evidence, even of his pre-existence ; for it is also said that the *God* and

John xvii. 22.

24.

Eph. i. 4.

Father of our Lord Jesus Christ chose "*us* in him before the foundation of the world."

If Christ's being in the image of God proves any thing, it is that *he is not God* ; for an image is but the likeness or resemblance of something else. When praying or prophecying, a man ought not to cover his head, "for as much as *HE* IS THE IMAGE and glory of God."

I Cor. xi. 7.

Neither do the words "Prince of life" prove him to be God ; for the *Prince of life* was put to death by human hands, and *did* not return to life until God raised him from the dead : "whereof we are witnesses." But can that Being die, 'who alone hath immortality ?'

Acts iii. 15.

The Deity of our Lord is not revealed in John i. 1. Let this text be worded in accordance with any one of the Trinitarian interpretations of it, and that interpretation is at once exploded. Thus are they all exploded one by one. Let us try the Bish^{ops}. It will run thus :—*In the beginning was Christ, and Christ was with the Father, and Christ was the Father !* His Lordship may well be left to enjoy the conclusion.

The *Pastoral*, among other things, pronounces Christ to be the CREATOR. I am therefore desirous to learn *when it was* that his Lordship rejected the Apostles' creed and the Nicene creed ? for, in opposition to his assertion, both these creeds declare that the *Father* is Creator. Since his Lordship condemns the *creeds*, may not Unitarians be privileged to decline subscribing to them ? But which am I to credit,—the Bishop, or the creeds, for they condemn each other ?

Eph. iii. 9. On referring to the Bible I find, that it is the Pre-late who is wrong. It was "*God*," who created all things." The words "by Jesus Christ," which conclude this text, are rejected by GRIESBACH, as an interpolation. They are wanting in various ancient manuscripts, and versions ; and it is said that they are not quoted by any Christian writer, earlier than the Council of Nice.

A very remarkable feature connected with the waning theology of the present times, is the eagerness with which many of its advocates cling to spurious evidence. True is the proverb, that "a drowning man grasps at a straw." But, while I did not expect it, I cannot conceal my surprise, to find his Lordship driven to this necessity. The text to which I at present allude, is I Timothy iii.

i. Tim. iii. 16. "God was manifest in the flesh," quoted more than once in the *Pastoral*. A text, which even Trinitarian critics acknowledge to be interpolated. Is it possible for his Lordship's reading to be so limited, that he is unaware of the interpolation !—or can it be that he deems the Pastors more ignorant than the sheep in the fold ? What will the people *now* think, if the Clergy *continue* to rest their doctrines on questionable evidence, and on texts *altered by human hands*, from what the sacred penmen wrote ? They will assuredly endeavour to escape from the ruinous building, and, perchance, seek safety in that house whose foundation is on a rock—whose master-builder is the Lord.

The Diocesan observes, "I have no fear that the "utterly unscriptural doctrine to which Infer,"—i. e. *that there is but one God the Father* :—"however plausibly stated and confidently reiterated will corrupt those who are really qualified to 'search the Scriptures' : but as I am by no means free from alarm for our less-educated countrymen, for our East Indian fellow-Christians and even for our Native converts, lest some of them be tempted by the enemy of their souls thus to wrest those Scriptures

to their own destruction, I come to you, brethren, to aid me in keeping them steadfast to"—Trinitarianism. If his Lordship's doctrines be those of the Church of Christ, he need be under no such trepidation, for "the gates of hell shall not prevail against it": neither need he feel "alarm" for the popular system, or if Unitarianism be as unscriptural as he would have us believe it is, that person must be a fool indeed who can be gulled by it.

But, let us inquire, who are "*those* who are really qualified to search the Scriptures"? Assuredly none, but "those who are really" disposed to find Trinitarianism in the Scriptures: and to enable them to find it there, *they must be taught it before hand*. All who fail to make this discovery, are said to "wrest the Scriptures."

How far, then, must we be "educated" to be qualified to "search the Scriptures"? What is the amount of learning, what the nature of the qualifications, demanded in the Bible? Must we dwell in the halls of Colleges, and be Graduates of some *Alma-mater* of reputed sanctity? No—nothing of the kind. "Suffer little

Mark x. 14.

children to come unto me, and forbid them not." Little children, then, may have the knowledge.

The injunction of the Messiah to the old and the young, the rich and the poor, the learned and the unlearned, was, "search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Was it within the walls of some aristocratic University, well stored with ancient manuscripts, and *tomes of the fathers*, that the first labourers in our Lord's vineyard obtained their qualifications? Qualifications which enabled them to forsake their nets and follow him; for they not only began to understand, but to teach the Gospel, as soon as they were called. The fishermen of Galilee were poor and illiterate. They lived not in palaces, on the fat of the land; neither were they companions for princes. Their robes were not costly; nor their beds of down. Nevertheless, they had their Master's cause at heart.

The Gospel of Jesus contains the noblest, the sublimest philosophy. It is ever in advance of the human mind; and at each stage of the mind's development, beauties new and unforeseen, come into view. The most gifted genius, the most refined philosopher, may still learn both wisdom and refinement from the words of Jesus. And the nature of the doctrines of his Gospel is such, that while they supply engaging subjects to occupy the learned and profound, their truths are so simple that "little children" may comprehend them.

There is in the *Pastoral* a Latin quotation, conveying some *prudent* hints to the Church *militant*, and probably intended for the private edification of the clergy only. Some curious words are to be found in this same quotation. I will therefore presume that it is to them his Lordship is referring, when he, a little way further on, observes, "I do not apply these words of the venerable Bishop to those who

are guilty of the error I deplore ; but to the deplorable error itself." A noble thought—and purely Unitarian ; and I rejoice to think that his Lordship's Christian feelings do not permit him to view Unitarians in the light either of *wild boars*, or of *savage wild beasts* ; and that so far from his having any desire to see them hunted down by consistorial hounds, thirsting for blood, he would not seek to hurt even a hair of their heads. I am glad of it on another account ; for, should his Lordship ever employ a native as a writer, and the Rev. "Anantachary" chance to come in, and give information that the person employed is a Unitarian, I now know that his Lordship will not *instantly discharge him from the situation*, when without the means of procuring either food or raiment. The creed of that poor, despised, native Unitarian is, "If thine enemy hunger, feed him ; if he thirst, give him drink."

He who inflicts an injury upon another on account of his conscientious belief, and for worshipping his Creator in the way he thinks most pure and acceptable, persecutes. And this is the worst of the manifestation of ANTICHRIST.

The *Pastoral* contains some grave charges against Unitarians—charges which they indignantly repel. When the author of the *Pastoral* shall be able to state his own faith and doctrines in Scripture language, it will then be time enough for him to appeal to Scripture in their defence. But, when he knows that there are not in the Bible, from the first of Genesis to the last of Revelations, any terms in which that faith and those doctrines can be stated, it is idle for him to quote Scripture against Unitarians, or to fancy that they are more *truly* heterodox than his own party.

The fundamental doctrine of Unitarianism—the doctrine which distinguishes the advocates of this system from all other professing Christians, whether Trinitarians or Tritheists, is this,—“But to us there is but ONE God THE FATHER, of whom are
I. Cor. viii. 6. all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.” I desire to know what his Lordship has got to say against this doctrine. Let him speak out fearlessly like an honest man ; and if he have any thing to say against it, let him utter his *anathemas* against the man who *first* used the words I have now quoted.

As if by way of contrast to the Unitarian Christian, his Lordship defines *his* doctrine in the words of an *uninspired* writer. And can we desire a better proof of what I have been stating,—namely, that the doctrine of Christ's deity and double nature, among other things, is not derived from Scripture, and cannot be explained in the language of Scripture, than the fact that his Lordship has placed on the title-page of the *Pastoral* an illustration, or definition, in the words of some uninspired writer—professing to be from the pen of St. Ignatius ? Had there been one equally good in the Bible, we should have had it in preference ; but his Lordship of course chose the best

he could find, and it was not in *that book*. When he shall be able to give his principal doctrine in the words of the Bible, without comment, then he may claim to be on an equality with his Unitarian friends, in this respect ; but at present, he and they are on a very unequal footing.

St. Ignatius, and this same quotation which adorns the title page of the *Pastoral*, ought not to be passed over in silence ; it being by no means improbable that it is the forgery of some Jesuitical hypocrite ; for it would seem to bear reference to doctrines unknown in the days of Ignatius, and which were not *invented* until his dry bones had mouldered into dust. It would look better to make no reference to the works of Ignatius for evidence on a point like the present ; for it is well known that his writings have been corrupted and interpolated by other hands.* A species of vile duplicity and double-dealing for, which, previous to the Reformation, members of the Church were once famous ; for as new doctrines and practices were adopted, *its* desire was to father them on antiquity.

This all-enduring and devoted disciple of Jesus was second Bishop of Antioch. He is said to have suffered martyrdom in the amphitheatre at Rome, where he was torn in peices by lions, according to Eusebius, A. D. 107, in the reign of Trajan. From the age in which Ignatius lived, he could not have been any thing else than a Unitarian ; for there was no Trinitarianism until long *after* his day. In fact, the following passage quoted by Lindsey from ARCHBISHOP WAKE's translation of the Epistle of *Ignatius* to the Trallians, is throughout directly at variance with Trinitarianism ; and (*if by Ignatius*) would appear to have been written as a caution against those who, *at that time*, said that Christ was more than man :—"Stop your eyes, therefore, as often as any one shall speak contrary to Jesus Christ, of the race of David, by the Virgin Mary ; who was *truly* born, and did eat and drink ; was *truly* persecuted under Pontius Pilate ; was *truly* crucified, and dead, both the things in heaven, and the things on earth, and the things under the earth, being conscious of it. Who was also *truly* raised from the dead by his Father, after the same manner as he (the Father) will also raise us up who believe in him, by Christ Jesus ; without whom we have no true life."

But notwithstanding this well-marked Unitarianism, there is still good reason why Ignatius should remain a favourite. Six of his Epistles,—says the Trinitarian *Osburn*, who is a member of the Church of England,—“are so pervaded with incessant and vehement exhortations to a submission to the Bishops and Clergy, as unlimited and universal as words can express, as to render it perfectly evident that this was really the only purpose of the writer in sending them.”† In “Epist. ad Ephesias,” quoted in the *Pastoral*, it

* Instances of interpolations of the Epistles of this author, may be seen in *Wakefield's* “Enquiry” into the opinions of Christian writers of the three first centuries.

† See *Osburn's* “Doctrinal Errors of the Apostolical and early Fathers,” p. 191.

is said "that we ought to look upon the Bishop even as we would do upon the Lord himself!"* And in another Epistle, "It is a good thing to have a due regard both to God and to the Bishop: he that honours the bishop shall be honoured of God; but he that performs any religious act without his (i. e. the Bishop's) knowledge, worships the devil"!!† Ignatius is said to have advocated the utter and most degrading prostration of mind and soul to the will of the Clergy; and, according to Osburn, he considered that *no love to God, no faith in Christ, no personal holiness*, could compensate for the want of this submission, though but in the slightest degree. The laity were only to "think" through the clergy; all whose acts and injunctions were to be considered as *pleasing* to God. And unless the layman's *inmost soul* be under *entire submission to the control of the Bishop*, "his prayer is abomination to God; his very act of religious worship is regarded as paid to the devil!" In sober earnest, "therefore, does he call upon the laity to revere the bishop as God the Father, the Presbytery as Jesus Christ, and the Deacons as the Sanhedrim of the Apostles, (that is, as the spirit that inspired the Apostles)."‡

Ignatius did not profess to have derived these *popish* and *anti-scriptural* opinions from the Gospel of the meek and unassuming Jesus, for they are not there. He came to the knowledge of them by personal *inspiration*; which it is very satisfactory to know!

Whatever the Lord Bishop may choose to say, Unitarians have no desire to dishonour their Lord and Master, in thought or in word, nor to lower his dignity in any way. They consider that they best honor him, when they take him at *his own word*, and accept and obey him as the faithful servant and messenger of the most high God, the Holy ONE of Israel. Were they to ascribe to Christ, that glory which he taught his followers belonged to the Father only, they would, by their disobedience of his instructions, dishonour the Son and degrade

the Father. Were they to elevate Jesus to a level with him who is not only our God, but *his* God, they would dishonour the God of Jesus, by giving an equal to him who is without equal.

"To whom then will ye liken me, or shall I be equal? saith the Holy ONE." Then Unitarians, after thus making another God besides the "Holy One," might incur the awful responsibility of worshipping "the creature more than the Creator."

There is danger in not acting up to God's will; but there is danger also in adding to the written word, and in demanding of us what is not there required. If it be an offence to fall short, the Unitarian feels that it is no less heinous in the sight of God, to be

found "teaching for doctrines the commandments of men," and excluding from fellowship, here below, those whom Christ is willing to receive into the kingdom above.

* Ibid, p. 193.

† Ibid, p. 195

‡ Ibid, p. 198.

The Lord Bishop states, that "The manifest tendency" of Unitarianism is "to lower the standard of personal piety." Ah! he speaks not from experience of the opposing systems: *By their fruits ye shall know them.* Unitarianism holds out the very highest motive for practical piety; and herein consists its superior excellence, when compared with the opposite system. Peruse the

Luke xv. 1.

parable of the prodigal son, and behold the Unitarian's God represented as an affectionate, loving and tender-hearted parent, consulting the welfare of his children—willing, anxious to receive back the offender. He runs to meet him while yet a far way off; and having found the penitent son, he embraces him; and falling on his neck and kissing him, he freely pardons the erring one. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." The Father's heart, once melting into sorrow, now prepares for the rejoicings. "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf and kill it; and let us eat, and be merry. For this my son was dead and is alive again; he was lost, and is found." And they began to be merry. O! whose is the heart not made of stone, that would not bleed to offend such a Parent?

But, how opposite are the inducements held out by the Trinitarian system! A system which represents the Parent of the Universe as cruel, merciless, unforgiving and revengeful; as "burning with wrath," and "thirsting for the blood of his *innocent* son"; and that son too the only child of his which *never* offended. A system, which inculcating a belief in supererogation, or something like it, makes salvation rest on faith* in certain abstract doctrines, and on what another has done for us; and which inflicts on the innocent the punishment due to the guilty. Can such a cold formal system, which appeals more to the *fears* than the affections, engender *willing* obedience and love to God? Comparatively few are the inducements which it offers for exalted piety or holiness of living. I know the *natural* effects of such doctrines upon the mind, and have felt their blighting; for there was a time when I knew no other system.

Faith and doctrines are valuable only to the extent to which they improve the morals, and influence the heart and actions for the better. The doctrine of the strict Unity of God, is the groundwork, not only of natural but of revealed religion, and it strikes at the root of Polytheism and idolatry; which, in any form, degrade the mind. But the doctrine, that God consists of *Three persons*, is without any moral tendency. It cannot soften the heart, nor better the affections. The man who believes that God consists of *three persons* is not the more likely, on that account, to be an affectionate and faithful husband, a tender and dutiful parent, a steady friend, or a useful member of

* If the reader will turn to the thirteenth chapter of 1st Corinthians, he will find that mere *faith*, which his Lordship lauds, is worthless in the absence of that charity which he depreciates, and is, at best, inferior to it.

society. He is not, on that account, the more likely to venerate his Creator, nor is he the less likely to defraud his neighbour. The Unity of God is the fundamental doctrine both of the Jewish and of the Christian dispensation : but the doctrine of the Trinity is not so much as once mentioned, by him who came to redeem men from iniquity.

Unitarianism, says his Lordship, is an "awful heresy," and it "leaves the sinner no hope," because it points to a God of mercy,

2 Peter iii. 9. who "is not willing that any should perish, but that all should come to repentance." A God, who, though

he be angry with the wicked every day, and abhorreth sin, hath no pleasure in the death of the wicked. "But, if

Ezek. xviii. 21, 23.

the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should

Ezek. xviii. 21.

die? saith the Lord God: and not that he should turn from his way and live?" "Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit: for why will ye die, O house of Israel?"—Yet there be some who, explaining away Scripture, would deny all this;—virtually "inculcating the deadly falsehood, that God and God's own Book, the Bible, do not mean what they say."

On the other hand, how cheering is "orthodoxy"! Introducing us into a labyrinth of mysteries,* more complex than "the tortuous

* I hope the following explanation of a mystery will prove edifying to the bewildered. It is from the *Private Thoughts* of the pious Bishop Beveridge, of whom mention is made in the *Pastoral*. It is an explanation of the Trinity. "If we speak of it, how hard is it to find out words to express it? If I say, the Father Son and Holy Ghost be three, and every one distinctly God, it is true, but if I say they be three, and every one a distinct God, it is false. I may say, the Divine persons are distinct in the Divine nature; but I cannot say, that the Divine nature is divided into the Divine persons. I may say, God the Father is one God, and the Son is one God, and the Holy Ghost is one God; but I cannot say, that the Father is one God, and the Son another God, and Holy Ghost a third God. I may say the Father begat another who is God: Yet I cannot say that he begat another God. And from the Father and the Son proceedeth another who is God; yet I cannot say, from the Father and the Son proceedeth another God. For all this while, though their nature be the same, their persons are distinct; and though their persons be distinct, yet still their nature is the same. So that though the Father be the first person in the Godhead, the Son the second, the Holy Ghost the third; yet the Father is not the first, the Son a second, the Holy Ghost a third God. So hard a thing is it to word so great a mystery aright; or to fit so high a truth with expressions suitable and proper to it, without going one way or another from it."

* The above is a humiliating instance of the extent to which credulity may warp the judgment, even in an educated man, and cause him to contradict himself. Bishop Beveridge was fully sensible, that the doctrine of the Trinity would amount to Polytheism unless extreme caution were used in defining it; but his own ingenious attempts to explain the Trinity, so as to avoid making three Gods, serve only to make it clearly evident that this doctrine does inculcate Polytheism. A superstition which Christianity was meant to remove. But, verily, the remedy must be near akin to the evil, if they cannot be distinguished from each other, except by individuals gifted with extreme caution.

windings of the human heart," it leaves us roaming there, saying, "Lo, behold the light," when all is darkness ;—"Perceive wisdom, and justice, and glory" manifested through revenge : Bad,—very bad is "the manifest tendency" of that system.

Under the government of God, punishment for past transgressions is not inflicted in the spirit of revenge, for the sake of giving pain : but in the spirit of wisdom and benevolence : if it be intended that good shall result therefrom. But the Deity is ever more willing to pardon the offender, if he will forsake his sins, than to punish the

Psalms 11. 16.

guilty. "Thou desirest not sacrifice ; else would I give it : thou delightest not in burnt offering.

17.

The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise." The Gospel message of salvation is an invitation of love.

Mat. xi. 28-30

The invitation is proclaimed to the world, at large,—
"COME unto me, all ye that labour and are heavy laden and I will give you rest. For my yoke is easy, and my burden is light." The Messiah gave no precedent for ecclesiastical oppression and resentment ; for the spirit of Jesus was to pardon

John viii.

and forgive. Master, said the self-righteous Pharisees, shall we stone this woman to death, for so it is written in the law of Moses ? Does Jesus approve their "zeal for

John viii. 7-11.

the Lord" ? No. "He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee ; go, and sin no more." What a reproof to the *Pharisee* ! what mercy to the guilty !—There is a *moral* in the tale.

His Lordship condemns Unitarianism on the score, that its tendency is "to lower the standard of personal piety" ; but when he cannot close his eyes to the many noble instances of genuine and fervent piety in Unitarians,—in men who once adorned his own Church,—he scolds it as worthless, deprecates it as a self-righteous thing, and "a most faulty imitation of Christ's most perfect morality" ! Verily it is a hard thing to find favour with his Lordship !

The sincere and good Bishop Beveridge laments the difficulty there is in finding words, wherein to illustrate the Trinity. And this very lament is a full admission that the Trinity is nowhere revealed. For, if it were, this difficulty could not exist ; *because*, nothing would then be more easy than to state the doctrine in *the words of Revelation*. And the best and most correct explanation which could be given of it, would be in those words which were *sufficient to reveal it*. It is therefore manifest, that, if they are not to be found in the Bible, *neither is the doctrine there*. Bishop Beveridge's attempts to avoid the appearance of Trithemism, are but mere verbal distinctions, where there is no difference.

But, if Christ possessed not our nature, pray, of what value would his example be to us human beings? A "God-man" might resist temptations to sin, or might not be tempted at all. And to this the man of flesh, when tempted, would naturally say, *Oh! I have not the nature of a "God-man," to show his self-denial; his having resisted temptation is no proof that I can do so. Let me revel in iniquity, and in the pleasures of the world. It is but for a season.** Therefore "the manifest tendency" of the Trinitarian doctrine of the Deity of Christ, is to weaken and destroy the force of his example. And speedily indeed, would that system "lower the standard of personal piety," in every man who believed it, did not the better feelings of *human nature* counteract "the manifest" and *natural* tendency of its doctrines.

His Lordship says, that "The manifest tendency" "of the Socinian pseudo-theology"—meaning Unitarianism—"is to lower the standard of personal piety; because by placing the "author and finisher of our faith, on almost the same level with human nature, (for the highest elevation it grants to Christ is, that he is a prophet or something more than a prophet—) it very materially diminishes the 'authority' of his teaching, and consequently the necessity of 'consenting' to it. Who could have the 'faith' demanded of us all by Jesus Christ, in any created being? Who but God could have a right to demand it of us now?" It is but charitable for us to hope that the above was written on Ascension-day, when his Lordship was in the *clouds*. What is this faith demanded of us all by Jesus Christ? It is that we receive him as the promised Messiah,

and messenger of God; for "Whosoever believeth that Jesus is **THE CHRIST** is born of God"; and this same belief hath every Unitarian. Jesus said to Martha, "Whosoever liveth and believeth in me shall never die. Believeest thou this? she said unto him, yea Lord: I believe that thou art **THE CHRIST, the Son of God**, which should come into the world." And "Hath not the Scripture said, that Christ cometh of **THE SEED OF DAVID**, and out of the town of Bethlehem, where David was." Does the Son lay claim to Omnipotence, and demand our faith in him, as the *original* author and giver of all things? Let us hear him while he speaks, for he can solve the question. "I can of mine *own-self* do *nothing*; as I hear I judge; and I know that my judgment is just; **BECAUSE I do not mine own will**, but the will of the *Father* which hath sent me.—For the works which the Father hath

* If a believer in Orthodoxy, he may further add, that, if he be one of the *elect* he shall still eventually reach heaven, in spite of his bad behaviour, and if not already one of them, that nothing can save him. So after all, it is unimportant how he lives; whether according to holiness or after the lusts of the flesh: for if he *chance* to be one of the *elect*—the favoured few, chosen by ballot or caprice, he is certain to enter into Paradise equally soon either way! There can be no doubt of it, for so saith the doctrine of Election and of Righteousness obtained by *transfer*.

given me to finish, the same works that I do, bear witness of me, that the *Father hath sent me*.—I am come in *my Father's name*, and ye receive me not : if another shall come in *his own name* him ye will receive." Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me.—
 John v. 43. 49. For *I have not spoken of myself* ; but the Father which sent me *he gave* me a commandment, what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak"—"For I proceeded forth and came *from God* ; neither came I of myself but he sent me." Is this claiming to be "God over all" as the Bishop states ? "O righteous Father, the world hath not known thee : but I have known thee, and *these have known that thou hast sent me*." "If I honour myself, my honour is nothing ; it is my *Father* that honoureth me ; of whom ye say, that *he is your God*." The *Pastoral* requires us to confess that Jesus Christ is *God to his own glory*. What does "God's own Book" say to this ? does it require of us to confess that he is God to his own glory ? No,—"every tongue shall confess that Jesus Christ is *Lord to the glory of God the Father*."—"For there is *one God*, and one mediator between God and man, the man Christ Jesus."

Does the Lord Bishop really not know, that commands received through the authorized messenger of Heaven, are as binding as if they came direct from the lips of God himself ? Then let him attend to what Jesus says on this point. "Verily, verily, I say unto you, He that receiveth whomsoever I send *receiveth me* ; and he that receiveth me *receiveth him that sent me*." The Israelites were required to yield obedience to the law of Moses ; and in like manner Christ requires our obedience. When the Jews refused to believe him, he said, "There is one that accuseth you, even Moses, in whom ye trust. For John v. 45. 47 had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

When Moses divided the waters of the Red Sea and led the Israelites over in safety, they returned thanks to God ;—the people "believed the Lord, and his servant Moses." And Exod. xiv. 31. when Christ performed a miracle, the multitudes which were witnesses, "glorified God, who hath given such power unto men." The Israelites did not say, that the miracle proved Moses to be Jehovah, and deny God's ability to give such power unto his servant ; as *Trinitarians do when they come to Christ and his works*. No,—the Israelites used not *human reason* for such a purpose. For had they done so, we

should now read of *The holy TWO of Israel*, in place of "The Holy ONE": in the same manner as we read of the Holy THREE, and "The Eternal THREE" of Trinitarians.

The *Pastoral* asks, "Who but God could come again at the last day to reckon with the quick and the dead?" And the Bible answers, that he who was DEAD and *buried in the bowels of the earth* shall come again at the last day to judge the quick and the dead. Can Omnipotence perish?—can the Immortal and Immutable Jehovah part with life?

The *Pastoral* states, "If Christ be not God, then 'are we yet in our sins.' We have 'looked where there was none to help'; and it is a dream, and not a truth." *And it is a dream and not a truth.* For, "The Lord of Hosts is with us; the God of "Jacob is our refuge": and he is "a very pleasant help in trouble."—Yes, "Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God." He who "raised up a deliverer to the Children of Israel," is also able to send a Saviour to the Gentiles. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of *your brethren* like unto me; him shall ye hear in all things whatsoever he shall say unto you."

The *Pastoral* says, "If Christ be a mere man, however highly favoured among men, He could not be man's Saviour, for 'none of them can by any means redeem his brother, nor give to God a ransom for him.'" No, certainly. Not one of those who "trust in their wealth and boast themselves in the multitude of their riches." "None of them can by any means redeem his brother." But let us inquire what "God's own Book" saith to all this, as set forth in the *Pastoral*. The Bible informs us that all men have incurred a penalty through transgression, but that the "free gift" is of greater value than the advantages forfeited; and this "free gift" is by *man*. "But not as is the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one MAN, Jesus Christ."—"For since *by man* came death, *by* MAN came also the resurrection of the dead." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ"—"Because *he* hath appointed a day, in the which *he* will judge the world in righteousness *by that MAN* whom *he* hath ordained; whereof *he* hath given assurance unto all men, in that *he* hath raised him from the dead." For "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." And "Him

hath God exalted with his right hand to be a *Prince and a Saviour*." And he who can give a ransom for his brother is "THE MAN Christ Jesus." Jesus Christ, then, in his highest capacity and character, is inferior to the Father ; And the Father alone is "the only true God." Therefore I cannot do better than conclude this paragraph in the words of Bishop Beveridge and the *Pastoral*, that it is "*a great mystery*" "that there should be any such among us who profess to believe the Gospel, and yet will not believe that which is so plainly revealed in it."

If Unitarians "lower the Son," the *Pastoral* dishonours the Father. It robs him of his Glory, his Omnipotence, and his Power ; for it denies to him the ability to raise up a Saviour and a Judge, and to impart to his messenger, qualifications sufficient for the work for which he was chosen. Nevertheless, Jesus of Nazareth "*was a prophet mighty in deed and word before God and all the people.*" He was "*a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you.*" For "God annointed Jesus of Nazareth with the Holy Ghost and with power," saying, "Behold my *servant*, whom I have *chosen* ; my beloved, in whom my soul is well pleased : I will put MY SPIRIT upon him, and he shall show judgment to the Gentiles." All this is said "concerning his Son Jesus Christ our Lord, who was MADE of the SEED OF DAVID, according to the flesh ; and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead." For he was "the Son of God" by adoption.

Luke xxiv. 19.
Acts ii. 22.
x. 38.
Matt. xii. 18.
Rom. i. 3. 4.
The Creator of the Universe existed from eternity : and as he had no beginning, neither can he have an end. He is the same yesterday, to-day, and for ever, for he changeth not. Jesus of Nazareth, whom God chose out from among the people, was born of a woman. He "*increased in wisdom and stature, and in favour with God and man.*" He experienced temptations, hunger, and fatigue, while on earth. And though he is now alive in heaven, and seated at the right hand of God, he—as foretold—was put to death in the 33d year of his age, by some wicked Jews, who would not acknowledge him to be the Messiah. How unscriptural and inapplicable, then, are the words "Eternal Son," which are applied to Christ more than once, in the *Pastoral* ?

We read in the 33d verse of the 2d chapter of St. Luke, soon after the birth of Jesus, that "Joseph and his mother marvelled at those things which were spoken of him,"—or, as that celebrated Trinitarian scholar *Griesbach* reads it, "his father and mother marvelled." Of all things, it is most gratifying to affectionate and tender parents, to be told that their children will probably become great and distinguished characters ;—distinguished before all their contemporaries by their great and noble actions: Yes, it is pleasing for them to

fancy, that the names of their dear ones, will pass on to their children's children, as the heroes of other times, the noblest of the great ones of earth ; and that their praises will be sung, and their memories revered, in after-ages, not more for their genius than their moral worth.

The mother of Jesus could not be otherwise than gratified to hear the strange things which were said of him. Well might the pious Mary marvel, when told by Simeon, "the just and the devout," that *her* child—the infant in his arms, was for a sign to the nations, chosen by Heaven to be the glory of Israel. But—tell me, why should Mary marvel, if she believed that her Son, then *a baby*, was THE GREAT GOD OF THE UNIVERSE ! Had Mary been sufficiently insane to suppose that her own *helpless infant* had made *its own mother*, she might even then have marvelled ; but it would have been at Simeon's ignorance, rather than at his wisdom. For Simeon, when he embraced the infant Jesus, certainly knew not that he *clasped* in his arms, that Eternal spirit whom the heavens and the earth cannot contain ! O, Simeon ! thou wert wofully unskilled in "Orthodoxy" :—and where art thou now ?

As the Lord Bishop cannot have seen a work entitled "*Basanistes*," or "*A New Way to decide old Controversies*,"—written by a Reverend gentleman, who was, I believe, a Clergyman in the Established Episcopal Church,—I very humbly beg permission to recommend it as worthy of his Lordship's perusal. His Lordship will then find, if there be any value in Trinitarian or "Orthodox" arguments, that BASANISTES has placed the Deity of *Moses** beyond the shadow of a doubt : for his *divine nature* is established by that very train of reasoning which his Lordship has adopted for another purpose, and by arguments and evidence ten thousand times more convincing. Should the Diocesan devote but a small share of consideration to those arguments and proofs, while in the hands of BASANISTES, it will be impossible for him to continue any longer *a Trinitarian*. Either he will at once perceive that the arguments, hitherto advanced by himself, for the Trinity and the Deity of the Messiah, are unsound and contain no proof of those doctrines, and he will become a Unitarian Christian ; or, he will *carry out* his arguments to their *legitimate extent*, and his next *Pastoral* will be in defence of the QUATERNITY. In the latter case his Lordship will perceive, that the *divine nature* of Moses is *so divine* that it places him before "the second person in the Trinity," and entitles him to rank next to the first person in the Quaternity.

I now bid *adieu* to the Prelate and the *Pastoral*—*valete ac pœdite* ! And in conclusion, I would say to every enlightened and conscientious reader,—“If truth doth any where manifest itself—seek not to smother it with glossing delusion ; acknowledge the

* That such arguments can be drawn is not strange since Moses and Jesus are both allegories of the Sun; the luminary which according to Sabeian ideas, was the viceregent of the invisible God, and confounded with God himself. Note by J. H. Gouldhawe.

greatness thereof, and think it your best victory, when the same doth prevail over you."—January 1846.

NOTE.

It might appear boastful, to enumerate all the Clergy of the Established Church who have, from time to time, seen fit to renounce their errors. But from the list of distinguished names, and in addition to* the two already noticed, I would wish to mention the *Rev. Dr. Daniel Whitby*, Fellow of Trinity College, Oxford. He was a scholar and a Christian. As an author, able and learned; and as a man, "affable, pious, devout, and charitable." I mention him now, because, when a Trinitarian, he composed a well-known commentary on the New Testament. But before his death, and when an aged man, he wrote a correction of his Trinitarian opinions, and of several passages in that commentary. This small, but profound and unanswerable work is entitled, *The Last Thoughts of Dr. Whitby*, and as the *Preface* to that work is deserving of consideration, I shall now give some extracts from it, omitting the references.

"PREFACE."

"It is rightly and truly observed by *Justin Martyn*, in the beginning of his Exhortation to the Greeks, 'that an exact scrutiny into things doth often produce conviction; that those things which we once judged to be right, are, after a more diligent inquiry into truth, found to be far otherwise.'

"And, truly, I am not ashamed to say, *this is my very case*: for when I wrote my Commentaries on the New Testament, I went on (too hastily, I own) in the common beaten road of other reputed *Orthodox* Divines; conceiving, first, that the Father, Son and Holy Ghost, in one complex notion, were one and the same God, by virtue of the same *individual* essence communicated from the Father. This confused notion, I am now fully convinced, by the arguments I have offered here, and in the second part of my reply to Dr. Waterland, to be a thing impossible, and full of gross *absurdities* and *contradictions*; and then, as a natural consequence from this doctrine, I (secondly) concluded, that those divine beings differed only *ἐν τρόπῳ ὑπάρξεως*, in the manner of their existence. And yet what that can signify in the Son, according to this doctrine, it will not, I think, be very easy intelligibly to declare.

"That the difference can be only *modal*, even Dr. South hath fully demonstrated: and that this was the opinion generally received from the fourth century, may be seen in the close of my first part to Dr. Waterland. And yet the Right Rev. Bishop Bull positively affirms, that this is rank Sabellianism, in these words: 'A *person* cannot be conceived without essence, unless you make a *person* in divine matters to be nothing else but a mere mode of existence, which is manifest Sabellianism?'

* By the *Madras Athenæum*, of 2nd December last, it appears that the Rev. Editor is so far abandoning the *Orthodox* Trinity, as to prefer the "Sabellian heresy" of Dr. Wallis: who considered, that, "A divine person is only a mode, a respect, or relation of God to his creatures. He beareth to his creatures these three relations, modes or respects; that he is their Creator, their Redeemer, and their Sanctifier. This is what we mean, and all we mean, when we say God is three persons"! Verily every Unitarian believes that God bears these three relations, and many more to his creatures. But they who hold and worship such a Trinity, do most assuredly worship "three somewhat," 'three relations, modes or respects' of God, in place of worshipping God himself.

And the judicious Dr. Cudworth tells us, 'that the orthodox antiarian fathers did all of them zealously condemn Sabellianism; the doctrine whereof is no other but this: that there is but one *hypostasis*, or single individual essence of the Father, Son, and Holy Ghost; and consequently, that they are indeed but three *names*, or *notions*, or *modes*, of one and the self-same thing.' Whence such absurdities as these would follow, that the Father's begetting the Son was nothing but a *name*, *notion*, or *mode* of one Deity begetting another; or else the same Deity, under one notion, begetting itself under another notion. And when again, the *Son*, or *Word*, is said to be incarnate, and to have *suffered* death for us upon the cross, that it was nothing but a mere *logical notion*, or *mode* of the Deity, under one particular *notion*, or *mode* only?

"That the doctrine of the Sabellians was exactly the same with that of those who style themselves the Orthodox, asserting that the Father and the Son are numerically one and the same God, is evident from the words of Athanasius and Epiphanius; both testifying, that to say the Father and the Son were *μονοούσιος* or *ρουνοούσιος*, of *one and the same substance* was Sabellianism. And surely, of consequence, to contend that this is the doctrine of the Church of England, is to dishonour our Church, and in effect, to charge her with that heresy, which was exploded with scorn by the whole Church of Christ from the third to the present century.

"In a word, all other notions of the word *person*, besides the plain and obvious one, signifying a real and intelligent agent, have been already so excellently baffled and learnedly confuted, (see Dr. Clarke, Mr. Jackson, and others,) that I own I am not able to resist the shining evidence of truth: nor am I ashamed to confess my former *mistakes* and errors in these matters, after such strong and irresistible conviction; seeing *humanum est errare*, all men are liable to err. And, as upon this principle, I cannot but think it the most gross hypocrisy after such conviction, to persist in a mistake; so, without question, it is the greatest abuse of humility and free-thinking to attribute such open and ingenuous acknowledgments to a wavering judgment, or levity of mind."

"Neither are there wanting examples of good and great men amongst the ancients to bear me out in this matter." * * * *

"That a man's having once erred, is not a reason why he should continue to do so; for that it becomes wise men, and such as fear God, to yield freely and readily to truth, whenever made known to them, rather than to persist obstinately in rejecting it.

"St. Austin was not more renowned for any of his works, than for his two books of *Retractions*, in which he confesseth all the errors he had committed in all his other writings.

"And this my *retraction*, or change of my opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered; because it proceeds (and indeed can proceed) from me for no other reason, but purely from the strong and irresistible convictions, which are now upon me, that I was *mistaken*.

" Nothing, I say, but the love of truth can be supposed to extort such a retraction from me, who, having already lived so long beyond the common period of life, can have nothing else to do but to prepare for my great change; and, in order thereunto, to make my peace with God and my own conscience before I die. To this purpose, I solemnly appeal to the Searcher of hearts, and call God to witness, whether I have *hastily* or *rashly* departed from the common opinion; or, rather, whether I have not *deliberately* and *calmly* weighed the arguments on both sides, drawn from Scripture and antiquity.

" As I have no views for this world, so it cannot be imagined, that the motives drawn from interest, ambition or secular glory, can have any place with me. Or, if I had, neither can it be imagined, that I would choose to dissent from the received opinion, the maintainers whereof are they who grasp honours and preferments, and think they have the best title to those advantages.

" So that upon the whole, if I have erred in changing my opinion, I desire it may be observed, that my error hath neither prejudice nor secular views to support it; and that my mistake (if such it will be reputed,) hath been all along attended with constant prayers to the throne of grace, and what hath always appeared to me to be the strongest reason, and most undeniable evidence.

" And even yet, if any will be so kind as, *in the spirit of meekness*, to answer the arguments I have produced to justify my change, if it please God to give me the same degree of health, and soundness of mind, which, by his blessing and goodness, I now enjoy, I promise sincerely to consider them, and to act suitably to the strength of the argument: but if any such answer is attempted with angry invectives, and haughty sophistry, aiming to be wise above what is written, I must say *μένειν ὡς ἐστιν* i. e. *I must remain in my present sentiments*; having in this short treatise, seriously considered all that I had said in my Commentary to the contrary, and fully answered the most considerable places I had then produced for confirmation of the doctrines I there *too hastily* endeavoured to establish.

" I conclude with those words of St. Austin: 'Errare possum, hereticus esse nolo'; that is, *I may err, but I will not be an heretic*. As yet I must be in St. Paul's sense, Titus iii. 10, 11, if I would act against the dictates and strong convictions of my conscience; he having expressly said, that a heretic is one who is *ἀνταρὰς*, condemned in his own conscience for what he doth assert. Now, that the God of truth would give to me, and all others, a right understanding in all things, is the prayer of,

" Your Friend

" And humble Servant,

" DANIEL WHITBY."

